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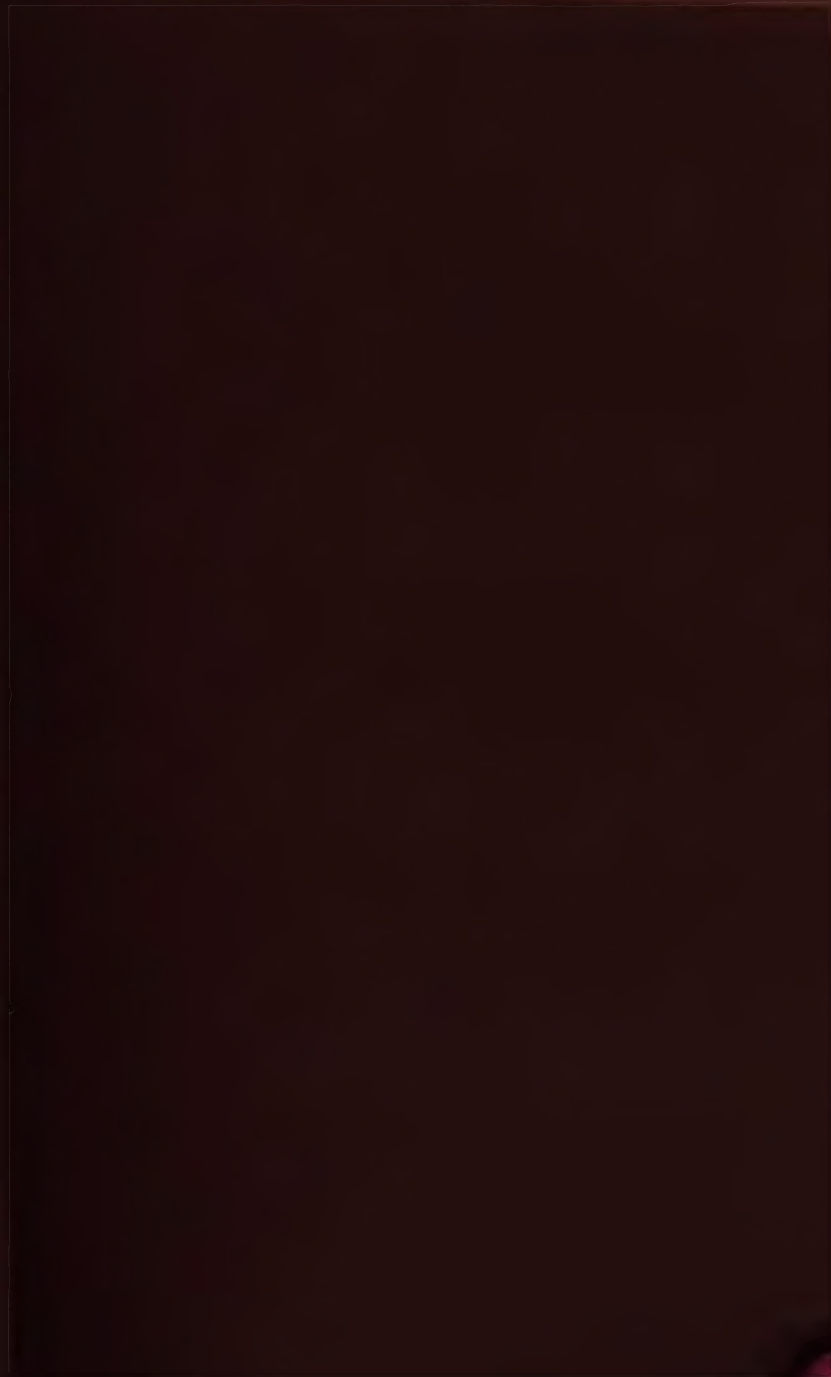
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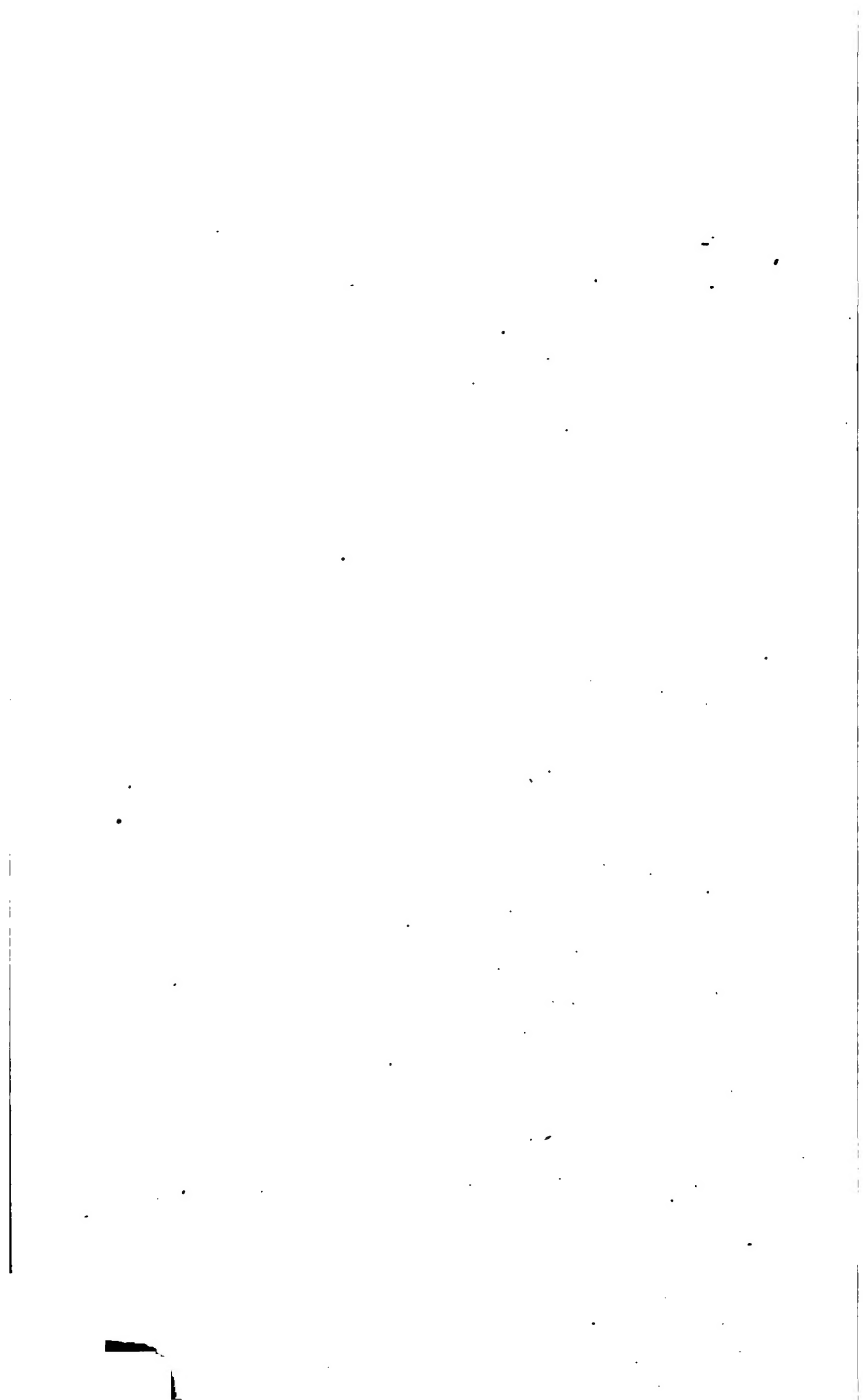




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GREEK TESTAMENT ROOTS.

THE
GREEK TESTAMENT ROOTS,
IN A
SELECTION OF TEXTS,
GIVING THE POWER OF READING
THE WHOLE GREEK TESTAMENT
WITHOUT DIFFICULTY.

With Grammatical Notes, and a Parsing Lexicon

ASSOCIATING THE

Greek Primitives with English Derivatives.

BY

G. K. GILLESPIE, A.M.

Τῆς παιδείας ἔφη τὰς μὲν ᾿ΕΓΧΑΣ εἶναι πικρὰς, γλυκεῖς δὲ τοὺς καρπούς.

ARISTOTLE, in *Diog. Laert.*

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PREFACE.

IT may be regarded as an axiom in the art of learning languages, that THE FIRST STEP SHOULD BE TO ACQUIRE A KNOWLEDGE OF THE PRIMITIVE WORDS, since they form the only skeleton or framework by which the memory can connect and retain the parts of which the Body of a language is composed.

Applied to the Greek language, probably the most copious and indisputably the most systematic that ever existed, this principle is more obviously true than in respect to any other. Hence the best lexicographers, by ranging the multitudes of derivatives under their respective roots, obliged the student habitually to refer the members of each family of words to a single leading or Parent idea; and hence many grammarians have recommended and compiled vocabularies of roots to be got by heart; aware that, if the primitive words—appropriately called the roots—of the language are stored in the memory, the knowledge of the derivatives will soon follow, as they spring naturally out of their roots by constant laws of formation and development.

The acquisition of the roots by a vocabulary is open

to the objections, that not only is the task repulsive and wearisome, but words thus isolated are committed to memory with difficulty and, from the absence of connexion or association, soon forgotten. A direct method of learning the Greek roots, free from such objections, has hitherto remained a *desideratum* in the mechanism of classical instruction.

The leading principle on which the present work is founded is, that *the roots of a language will be best learnt in association with sentences or texts in which they occur*. They will thus be less painfully acquired, and more easily retained, than when learnt by rote in the dry form of a vocabulary. The natural method of learning the words of a language is to acquire them, not singly and without association as from a dictionary, but grouped together into sentences; and the more important or entertaining those sentences are, the more likely are the words which compose them to be remembered. On the other hand, single words, like abstract numbers, are always recollected with difficulty, from the want of some link of association to recall them to the memory.

The object of this publication is to enable the pupil to acquire the principal roots of the Greek language, by studying a selection of verses involving all the primitive words to be found in the New Testament. That volume has been chosen as the basis of the work because many persons, whose opportunities for the cultivation of the language are limited, are anxious to

become acquainted with the Testament in the original; and because the Evangelical Penmen, by their simple style, afford the easiest introduction to Greek for those who intend to pursue the study farther.

The design governing the selection of the extracts here given, was to collect the smallest possible number of verses comprising all the radical words that occur in the Greek Testament, in order to furnish the student with a clue, in the narrowest compass, to the language of the whole Book. They are necessarily detached passages; but in no case is less than a versè given; and the absence of the context will be little felt, the subject being universally familiar; and the verses of Scripture having mostly the peculiarity of being susceptible of isolation, as separate texts, without mutilation of the complete sense.

The extent of these extracts is about five hundred and ninety verses; a number less than that of the verses in the shortest of the gospels, and only a little more than a fourteenth part of the whole New Testament. The learner, after having carefully studied this small quantity of Greek, will be capable of translating every part of the Greek Testament without difficulty. The extracts having been taken, *in proportional quantities, from all the writers of the Testament*, he will have some knowledge of the style of each; and, in reading the Epistles, will feel less of the difficulty complained of by persons who have read only the historical books. In fact, whoever thoroughly masters these six hundred

verses, may be truly said to possess *a key to all the words and all the styles of the Greek Testament*; and certainly cannot meet, in the whole of the sacred volume, one word with which he is not more or less acquainted.

The text is accompanied by original notes,* containing an etymological or critical explanation of the grammatical difficulties which occur in the text; and directing the learner's attention to the chief peculiarities of Greek syntax, and to other points connected with the analysis of the language. They are almost exclusively grammatical or philological; the chief exception being the note on Rev. xiii.18, in which a new solution is offered of the famous PROBLEM OF ST. JOHN.

A Lexicon or Vocabulary follows, in which *all words that present any difficulty are carefully parsed*. It has been thought judicious not to parse words which are but little deflected from the root. It is possible to give too much aid to a learner; and it is not the intention of the Parsing Lexicon to save him all trouble of investigation. A vocabulary, parsing all words indiscriminately, presents too great an inducement to indolence; and to a laborious student is not only useless, but pernicious, as tending to make him lose sight of the necessity of exercising himself in tracing the pedi-

* In one instance a note (on the composition of the new word *telegram*) appears in the Lexicon, p. 270.

gree which connects the inflected form with its Stem. Wherever a slight acquaintance with the general modes of forming the inflections would enable the pupil to discover the root of an inflected form, he will find no assistance in the Lexicon. But, since too little aid may be afforded as well as too much, care has been taken to leave no difficulties in the student's path, which very moderate exertion will not enable him to surmount. Hence, in all cases where any material or unusual change takes place in the original word, or where the least irregularity exists, the inflected form is parsed. *Under each derivative the student's attention is directed to the root*; and with the irregular verbs are given the supposed primitive or obsolete forms from which some of their tenses are borrowed; as the student is thus enabled to reduce to regularity a majority of the tenses commonly called "anomalous," although in reality perfectly regular. *The radical words are printed in capitals*, not only in order that they may attract the learner's especial notice, but also that the Lexicon may occasionally serve as a vocabulary of roots exclusively; which the student may, if he thinks proper, commit to memory concurrently with reading the extracts. But this task is not obligatory; indeed, the knowledge of the roots will more naturally follow from the assiduous study of the texts with which they are associated. It is merely suggested in aid of those who desire to pursue the study with more than ordinary earnestness and rapidity.

One of the most efficient methods of impressing radical Greek words on the mind, is to observe their incorporation into any other language with which the student may be acquainted. To encourage this associative exercise, some of the more remarkable English derivations are indicated in the Lexicon; *each Greek primitive being illustrated by some English derivative from it*, whenever the Greek root has been incorporated into the English language. The extensive connexion of the Greek language with the English is thus brought before the learner at every step of his progress. He will at once be struck with the advantages which his own language has derived from its etymological kinship to the Greek; and, his curiosity being thus stimulated by inspiring a taste for derivations—the most interesting of all exercises connected with the study of a foreign language—he will find pleasant and instructive employment, and exercise for his ingenuity, in tracing other affinities or identities for himself. He will do this the more readily, and will lay the foundation of more extensive philological comparisons, if he make himself master of some etymological laws, governing such analogies, which have been prefixed to the texts with that view. His Greek learning will, in this manner, become subsidiary to his more intimate knowledge of English; and the student of the mathematical, physical, or medical sciences especially, will find himself materially profited by this discipline. It will save him the trouble of getting by heart many an irksome defi-

inition of technical words ; which, when their derivation is known, convey their own meaning at sight.

In the Etymological Introduction, a prominent position has been given to the classification of the *Mutes*. The distribution of the *Nine Mutes* into three *classes* and three *orders*, is a part of grammar usually passed over without adequate attention by the learner, from ignorance of its great value. It is no less than the chief foundation of the comparison of languages, as far as etymological affinities are concerned. The student, who duly appreciates the fundamental principle of the interchangeability of mutes of the same class, will not only perceive many apparent difficulties in Greek formations and inflections disappear, but will find himself in possession of a key to innumerable derivations of words from one language into another. By virtue of this important classification — due to the old grammarians — identity is incontrovertibly proved to subsist in respect to words which have scarcely a letter in common. Hence the first care of the student, anxious to trace the etymology of ancient and modern words, should be to make himself master of this analysis of the principal consonants. In the Parsing Lexicon he will find derivations given, and affinities asserted, the authenticity of which he may at first be disposed to question ; but, on applying to them the principles governing the mutations of letters, his doubts will generally be cleared up.

The universality of this canon for the *interchangeability*

of mutes of the same class is demonstrated, in the Introduction, by the exhaustion of all the possible combinations; instances being given of the change of each one of the *labials*, *dentals*, and *gutturals*, into the other two mutes of its class. Among those eighteen combinations or identities will be seen several interesting examples of the disguises which a root may assume, in passing from one language into another, without losing any of the radical properties by which its Protean forms may be compared and identified.

It is, however, to be observed that the etymological relationship which certain English words evidently bear to Greek words of the same signification is not always the relation of offspring to parent. It is often only that of collateral kindred, both words being children of the common progenitor of a *family of languages*. Thus there can be no rational doubt that the words *father*, *mother*, *daughter* and *brother*, are the very words *πατήρ*, *μήτηρ*, *θυγάτηρ* and *φράτηρ*, with their form alone altered in accordance with the universal canon observed in such changes. But it is not hence to be concluded that the word *father* is derived from *πατήρ*, and *mother* from *μήτηρ*; the correct inference being only that they are cognate or akin to one another. Some other remarkable instances of collateral kinship, between words in Greek and English, will be found in the Introduction or dispersed in the Lexicon. And, as such words are the names of notions which were necessarily among the earliest conceived by all the tribes of mankind, the sub-

stantial identity of the Greek appellations with the corresponding Teutonic terms, is a striking proof of the common origin of the nations in whose languages such affinities exist.

The number of Greek words deemed entitled to the character of *primitives* varies with different etymologists; and much ingenious conjecture has been exercised in endeavouring to reduce their number to a minimum. But even were a solution of this philological problem effected, it would not be attended with much advantage; since words that, by the accumulation or complication of additional component notions, have widely diverged in signification from others to which they have a remote affinity, must for practical purposes be considered roots. In our vocabulary, all words prescriptively recognised as *primitives* have been considered so; but the curious student, as he advances in knowledge, will doubtless make some reduction in their number.

Many of the *primitives* occur in the New Testament only in composition. In such cases the root is of course found, in the extracts, only in a compound form; but, in the Lexicon, the root appears as well as the compound. Many more are to be found in both the simple and the compound form; but, whenever the word occurs in its uncompounded form in any part of the Testament, it appears in that form among the extracts; in order to its being brought more conspicuously before the learner than it would be, if presented to him in the disguise of a compound word. Had it not been for this considera-

tion, the extent of the extracts might have been still further restricted, by the exclusion of verses which have been added to the selection solely for the purpose of introducing, in their simple form, words which are involved in compounds in other parts of the extracts. The benefit of this arrangement outweighs any which might arise from more closely abridging the quantity of text; which should be extensive enough to afford to the reader the advantage of frequently meeting the most common expressions, and of thus becoming habituated to the general *formulae* of Greek style.

Besides the advantages of becoming acquainted with ALL THE WORDS AND ALL THE STYLES OF THE NEW TESTAMENT, and with THE CONNECTION OF THE GREEK WITH THE ENGLISH LANGUAGE, this book is submitted as affording an easy method by which a knowledge of the Greek Testament may be revived and kept up. The student's attention is concentrated on the difficulties; and these are placed before him in a compact form, with sufficient explanation to enable him to conquer them. To an adult, especially, who has but partially forgotten his Greek Testament, this collection offers a concise manual, the perusal of which will speedily recall his lost power of examining the sacred writings in the original; and the numerous and increasing classes of persons who desire not to remain in ignorance of the original of the Greek Testament, while they are willing to content themselves with as much Greek as will enable them to consult that volume with

discrimination and advantage, are here furnished, in the most compendious form, with an instrument, which, accompanied by any Greek grammar, will enable them speedily to accomplish that most desirable object.

It must not, however, be dissembled that the mere beginner, in order to derive from these extracts the power — which the diligent use of them will infallibly confer — of reading the whole Greek Testament without difficulty, must study them minutely and thoroughly. Particularly he must be capable, 1. of referring every word to its *theme* or root; 2. of parsing every inflected form, by tracing the successive steps of its inflection up to the uninflected form; and, 3. of shewing what rule is violated in irregular formations. The student who can do this may be assured, that he has laid a solid foundation for his subsequent Greek reading; since the GREEK TESTAMENT ROOTS comprise the great majority of the important primitives of the whole language. Such as are not found among them either immediately or involved in compounds, are generally words of unfrequent occurrence. Having established this basis, he will read profane authors with comparatively little discouragement. He cannot, however, expect more from this preparation than a general or fundamental knowledge of Greek; since he would deceive himself if he did not calculate on encountering in the Classics difficulties peculiar to themselves, which will bend before no other power than vigorous and long-continued application.

The employment of the New Testament as an instrument for the acquisition of its original language, and particularly as a school-book, has sometimes been objected to as a desecration of Holy Writ. This objection may perhaps apply with some force to the common practice of putting schoolboys through a few chapters of the easiest of the Gospels; less with the view of giving them the power of reading the Sacred Scriptures in the original, than of facilitating their introduction to some profane author. But it can have little application to a method of instruction having for its immediate and direct aim the acquisition, on the part of the pupil, of the words and phrases of the Greek Testament, with the express object of qualifying himself to translate every part of that volume with facility. To those, however, who entertain a scruple on this point it may be suggested that the youth who pores, in his studious hours, over the sublime and pure maxims of Christian Ethics, is not unlikely to imbibe a portion of their spirit. Although at the time he attends chiefly to the language and its construction, the subject-matter cannot wholly escape his meditation; and this early study of the Sacred Volume may leave a permanent impression in his heart.

GEORGE KNOX GILLESPIE.

LONDON, *May* 1, 1853.

ETYMOLOGICAL INTRODUCTION.

RULES FOR TRACING DERIVATIONS AND AFFINITIES.

IN tracing the derivation of words, or the affinity of one word to another, the following laws for the changes of letters must be borne in mind; whether (1.) both the kindred words are Greek; or (2.) one is Greek, and the other derived from that language into English.

I. It is a UNIVERSAL CANON, (1.) in the comparison of the words of the Greek or any other language with one another; and (2.) in the derivation of the words of one language from those of another, that *mutes of the same class are interchangeable*, as being merely modifications or different modes of uttering a sound radically one and the same. Hence a knowledge of the classification of the mutes is a primary requisite in studying the derivation of words.

The CLASS of a mute is determined by the organ of speech principally instrumental in its enunciation. There are three classes—the *labials*, *dentals*, and *gutturals*;

each consisting of three ORDERS, called *smooth*, *intermediate* and *aspirate*. The mutes are thus distributed:—

	Smooth.	Intermediate.	Aspirate.
Labials . . .	π . . .	β . . .	ϕ
Dentals . . .	τ . . .	δ . . .	θ
Gutturals . . .	κ . . .	γ . . .	χ

Hence in derivations—

- | | |
|---------------------------|---------------------------|
| (1.) p , b , and f | } are often interchanged. |
| (2.) t , d , and th | |
| (3.) k , g , and ch | |

1. Examples of the change of each of the LABIALS into the other two.

π into b ; as $\pi\acute{\upsilon}\xi\omicron\varsigma$ =box (wood); $\acute{\alpha}\pi\omicron$ =*ab* (Latin);
 $\acute{\iota}\pi\omicron$ =*sub* (Latin).

into f or v ; as $\pi\alpha\tau\eta\rho$ =father; $\pi\acute{\upsilon}\rho$ =fire; $\pi\omicron\upsilon\varsigma$,
 $\pi\omicron\delta\delta\omicron\varsigma$ =foot; $\acute{\epsilon}\pi\tau\acute{\alpha}$ =seven; * $\acute{\iota}\pi\epsilon\rho$ =over.

β into p ; whenever β would otherwise come before τ :
 thus $\tau\rho\acute{\iota}\beta\omega$ makes 3. sing. perf. pass. $\tau\acute{\epsilon}\tau\rho\iota\pi\tau\alpha\iota$.

into f or v ; as $\beta\alpha\sigma\kappa\alpha\acute{\iota}\nu\omega$ =fascinate; $\Delta\alpha\beta\iota\delta$ =David;
 $\kappa\upsilon\beta\epsilon\rho\nu\acute{\alpha}\omega$ =govern.

ϕ into b ; as $\phi\rho\acute{\alpha}\tau\eta\rho$ =brother; $\phi\acute{\epsilon}\rho\omega$ =bear; $\acute{\alpha}\mu\phi\omega$ =*ambo* (Latin).

into p ; as $\pi\omicron\rho\phi\acute{\upsilon}\rho\alpha$ =purple.

2. Examples of the change of each of the DENTALS into the other two.

τ into d ; as $\kappa\acute{\alpha}\delta$, poet. for $\kappa\alpha\tau\acute{\alpha}$, before $\delta\acute{\epsilon}$; $\tau\omicron\delta$ (German)=death.

into th ; as $\mu\acute{\eta}\tau\eta\rho$ =mother; $\tau\rho\epsilon\acute{\iota}\varsigma$ =three.

* For the change of the aspirate into s , see note on 2 Pet. ii. 22.

δ into *t*; as δύο=two; ὕδωρ=water; ὀδοὺς, ὀδόντος=tooth.

into *th*; as ψύθος, poet. for ψεύδος; tod (German)=death.

θ into *d*; as θυγατήρ=daughter; θύρα=door; ἀγαθός=good; Θεός=Deity.

into *t*.; as θύννος=tunny; κιθάρα=guitar.

3. Examples of the change of each of the GUTTURALS into the other two.

κ into *g*; as κόλπος=gulf; κυβερνάω=govern; ὀκτώ=eight; νύξ, νυκτός=night; ῥάκος=rag; κιθάρα=guitar.

into *ch*; as κυριακόν=kirk or church; ἄγκυρα=anchor.

γ into *k*; as γόνυ=knee; γνῶω=know, ken.

into *ch*; as ἀ-μέλγ-ω (to milk)=milchen (German); also whenever γ would otherwise come before θ, thus ἄγω makes 1. aor. pass. ἤχθην.

χ into *g*; as χήν=gander.

into *c*; as λόγχη=lance.

II. LAW OF ASSIMILATION.

Part I. Of Mutes before Mutes or aspirated Vowels.

Whenever by eliding a final vowel, or in the formation of a word, a smooth mute is made to come before an aspirated vowel or mute, the smooth is changed into the aspirate of its class: as καθ' οὐ (not κατ' οὐ) for κατὰ οὐ. Both parts of the rule are exemplified in νυχθ' ἔλην (not νύκτ' ἔλην or νύκθ' ἔλην) for νύκτα ἔλην; the τ becoming θ before an aspirated vowel, and the κ becoming χ before an aspirated mute.

This rule is only a part of the following general property of the mutes. *When in the formation of a word two mutes of different orders are made to come together, the first mute assimilates its order to that of the second.*

1. A *smooth* or *intermediate* mute is changed into an *aspirate* before an *aspirate*. An application of this law is constantly made in the formation of the First Aorist Passive. That tense is formed from the third person singular of the perfect passive, by changing *ται* into *θην*. The third person singular of the perfect passive of *τύπτω* is *τέτυπται*; and, according to the rule, the first aorist would be *ἐτύπθην*; but, by the foregoing general property of the mutes, *π* cannot come before *θ*, and *ἐτύπθην* is therefore converted into *ἐτύφθην*. Similarly from *λέγω* comes 3. sing. perf. pass. *λέλεκται*, from which is formed the 1. aorist *ἐλέχθην*, instead of *ἐλέγθην* or *ἐλέκθην*; the *intermediate* mute *γ* of the root thus becoming successively the *smooth* and the *aspirate* of its class. Similarly in Latin, *of-ficio* is compounded of *ob* and *facio*.

2. An *intermediate* or *aspirate* mute is changed into a *smooth* before a *smooth* mute. This principle is illustrated by the formation of the third person singular of the perfect passive, from the second singular of that tense, by changing *σαι* into *ται*. In the verbs *λέγω* and *βρέχω*, the second persons sing. of the perf. pass. are (*λέλεξαι*, that is) *λέλεγσαι* and (*βέβρεξαι*, that is) *βέβρεχσαι*; and from these are formed the third persons *λέλεκται* and *βέβρεκται*, not *λέλεγται* or *βέβρεχται*. Similarly, in Latin, *sup-pono* is compounded of *sub* and *pono*.

3. A *smooth* mute is changed into an *intermediate* before an *intermediate*; as *καὶ δὲ δύναμιν* for *κατὰ δύναμιν*.

4. A remarkable exception to this law of the assimilation of the order of a mute to that of the mute which follows it, is that *two aspirate mutes of the same class cannot come together*. If, therefore, the second mute is an aspirate, and the first is of the same *class*, the first becomes the corresponding *smooth*. As (*labial*) *κάπφαγε* (not *κάφφαγε*) for *κατάφαγε*; (*dental*) *κατ-θνήσκω* (not *καθθνήσκω*) for *καταθνήσκω*; (*guttural*) *κακ-χεύω* (not *καχχεύω*) for *καταχεύω*. The word *ἐφφαθὰ* (Mark vii. 34), in which this principle seems to be violated, is Syriac or Hebrew.

Part II. Of Mutes before M.

1. A *labial* before *μ* is changed into *μ*; as in the following examples:—

π into *μ*, as *τύπτω*, perf. pass. *τέτυμ-μαι*
 β ... *μ*, .. *τρίβω*, perf. pass. *τέτριμ-μαι*
 φ ... *μ*, .. *γράφω*, perf. pass. *γέγραμ-μαι*.

2. A *guttural* before *μ* is often changed into *γ*; as follows:—

κ into *γ*, as *πλέκω*, perf. pass. *πέπλεγ-μαι*
 χ ... *γ*, .. *βρέχω*, perf. pass. *βέβρεγ-μαι*.

Part III. Of N before Mutes.

1. *N* before a *labial* is changed into *μ*, as follows:—

Before *π*, as *συμ-πνύγω*, from *σὺν* and *πνίγω*
 ... *β*, .. *ἐμ-βαίνω*, ... *ἐν* ... *βαίνω*
 ... *φ*, .. *συμ-φέρω*, ... *σὺν* ... *φέρω*
 ... *ψ*, .. *ἐμ-ψυχος*, ... *ἐν* ... *ψυχή*.

2. *N* before a *guttural* is changed into *γ*; as follows:—

Before *κ*, as *συγ-καλέω*, from *σὺν* and *καλέω*·

... *γ*, .. *συγ-γενής*, ... *σὺν* ... *γένος*·

... *χ*, .. *ἐγ-χρίω*, ... *ἐν* ... *χρίω*·

... *ξ*, .. *ἐγ-ξέω*, ... *ἐν* ... *ξέω*·

Part IV. Of N before the liquids λ, μ, ρ.

N before another liquid is changed into that liquid, thus:—

ν before *λ* into *λ*, as *συλ-λαμβάνω*, from *σὺν* & *λαμβάνω*·

ν ... *μ* ... *μ*, .. *ἐμ-μένω*, ... *ἐν* .. *μένω*·

ν ... *ρ* ... *ρ*, .. *συρ-ρέω*, ... *σὺν* .. *ῥέω*·

* * Observe, that in all the applications of this Law of Assimilation, it is *the first letter that conforms itself to the second*, and not the second to the first.

III. VOWELS.

Vowels are often changed, omitted or added, arbitrarily in derivation; and are, therefore, less to be regarded in etymology than consonants, which have been appropriately called the *stamina* of words. The *root* or *immutable part* of a word consists chiefly of consonants. Even vowels, however, are changed, preferably, into vowels or diphthongs having an affinity to them. Thus *ε* is changed into *η* or *ει*; *ο* into *ω* or *ου*; *α* into *η* or *αι*: and, in the purely radical part of a word—that is, in the part which is independent of initial or terminal variations—vowels seldom suffer alteration; or, if they do, it is by contraction, or *crasis*, on coming into collision with some other vowel.

IV. ORTHOGRAPHICAL EQUIVALENTS.

In turning Greek letters into English or Latin, observe the following equalities:—

1. *αι* = *ae* or *æ*, as Ἀλφαῖος = Alphæus.
2. *οι* = *oe* or *œ*, .. Φοῖβος = Phæbus.
3. *ει* = *ē* or *i*, .. Λαοδίκεια = Laodicæa; Κυρο-
παideía = Cyropædia.
4. *ου* = *u* or *v*, .. Ἰησοῦς = Jesus; Σιλουανὸς =
Silvanus.
5. *υ* = *y*, .. Κύπρος = Cyprus.
6. *κ* = *c*, .. Καῖσαρ = Cæsar.
7. *ρ* = *rh*, .. Ῥόδος = Rhodes.
8. *ος* final = *us*, .. Πόντιος = Pontius.
9. *ον* final = *um*, .. σουδάριον = sudarium.

To the equalities 1. and 2. it may be observed as an exception, that the diphthongs *æ* and *œ* are gradually disappearing from the English language; and that *ē* is often substituted for *αι* and *οι* indiscriminately. Thus *Ægypt* and *æconomy* (from Αἴγυπτος and οἶκος) are now always spelt *Egypt* and *economy*.*

* Some of the foregoing etymological and orthographical principles are further developed and exemplified in *The Formative Greek Grammar*, by G. K. GILLESPIE, A.M. London, Taylor and Walton, 1842.

GREEK TESTAMENT ROOTS.

MATTHEW.

CHAP. I.

18 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν· Μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος ἁγίου.

CHAP. II.

1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδού, μάγοι ἀπὸ ἀνατολῶν παρεγενόντο εἰς Ἱεροσόλυμα.

I. 18. πρὶν ἢ.] *before that*, similar to the Latin, *prius—quam*.

εὐρέθη.] The nominative case to this verb is *Μαρία*, understood from the genitive, *Μαρίας*, employed *absolutely* in the preceding clause instead of the nominative. The more natural construction of the sentence would be: *μνηστευθείσα γὰρ ἡ μήτηρ αὐτοῦ Μαρία*, etc. ... *εὐρέθη*.

αὐτοὺς.] This pronoun refers to Joseph and Mary, and is put in the masculine, to agree with what grammarians call the *more worthy* gender.

ἔχουσα.] *ἔμβρυον*, an embryo or *fœtus*, is understood as the accusative or objective case after this active participle.

II. 1. Ἰησοῦ.] This is called the genitive *absolute*, that is, independent of any governing word. The genitive absolute consists

2 Λέγοντες· Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.

18 Φωνὴ ἐν Ῥαμᾷ ἠκούσθη, θρῆνος καὶ κλαυθμὸς καὶ ὀδυρμὸς πολλὸς, Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς· καὶ οὐκ ἤθελε παρακληθῆναι, ὅτι οὐκ εἰσί.

19 Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδού, ἄγγελος Κυρίου κατ' ὄναρ φαίνεται τῷ Ἰωσήφ ἐν Αἰγύπτῳ.

CHAP. III.

4 Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ· ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον.

of a substantive and a participle, and is used for the purpose of attaching some additional circumstance to the main sentence. It corresponds with the Latin ablative absolute.

2. *προσκυνῆσαι.*] This verb, usually translated "worship," does not necessarily include the idea of *deity* in its object; it usually means to *pay homage as to a king*. The wise men came to do homage to Him who was born *King* of the Jews.

18. *αὐτῆς.*] An Attic contraction of *ἐαυτῆς*, feminine of the reciprocal pronoun *ἑαυτοῦ*. It is to be carefully distinguished from *αὐτῆς*, genitive of *αὐτός*. See note on Matt. iii. 4.

19. *φαίνεται.*] The use of the present tense in narrating past events is common in the Greek, as in some modern languages. Being accompanied in this sentence by the word "Behold," it is very impressive, and tends to call up in the imagination a picture of the angelic vision.

III. 4. *αὐτοῦ ... αὐτοῦ.*] These words, which are distinguished only by the breathing, are employed in very different senses. The reciprocal pronoun, *αὐτοῦ* (for *ἑαυτοῦ*), is used when the person to whom the pronoun refers is the *subject* of the sentence; but *αὐτοῦ* is used where the verb has a subject or nominative

10 Ἡδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κείται. πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν, ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται.

CHAP. V.

4 Μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρακληθήσονται.

10 Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

18 Ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν, ἡ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται.

22 Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος

case distinct from the person referred to by the pronoun. In the sentence, "John had *his* raiment," αὐτοῦ is the Greek for "his," since that pronoun *refers to John, the subject of the verb*; but in the sentence, "*his* meat was," etc., αὐτοῦ is the Greek for *his*, since τροφή, the nominative case to the verb, is distinct from the person referred to by the pronoun.

10. ἐκκόπτεται.] This verb is in the present tense, and the sense of the passage is, *that the process of hewing down and casting into the fire is "now" going on*. The version, "is hewn down," does not vividly indicate the actual presence of the event. In this instance, as in numerous others, the precise force of the original Greek is lost by a confusion of tenses arising from the want, in English, of a *present participle passive*; as the translator has no other means of avoiding an incomplete or a periphrastic version, than to employ the active present participle in a passive sense, which is a mode of expression not sufficiently sanctioned by usage; or to resort to such solecisms as "is being hewn down."

V. 18. πάντα γένηται.] A peculiarity of Greek syntax is that a neuter plural nominative case requires its verb to be in the singular. This rule is very seldom deviated from. An instance of a plural verb occurs in James ii. 19, δαίμονια πιστεύουσι. But there, δαίμονια, although neuter in form, in reality indicates persons, and consequently has the verb in the plural.

τῷ ἀδελφῷ αὐτοῦ εἰκῇ, ἔνοχος ἔσται τῇ κρίσει·
ὅς δ' ἂν εἶπῃ τῷ ἀδελφῷ αὐτοῦ Ῥακα, ἔνοχος
ἔσται τῷ συνεδρίῳ· ὅς δ' ἂν εἶπῃ Μωρὲ, ἔνοχος
ἔσται εἰς τὴν γέενναν τοῦ πυρός.

36 Μήτε ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ
δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι.

39 Ἐγὼ δὲ λέγω ὑμῖν, μὴ ἀντιστῆναι τῷ
πονηρῷ· ἀλλ' ὅστις σε ράπισει ἐπὶ τὴν δεξιάν
σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην·

41 Καὶ ὅστις σε ἀγγαρεύσει μίλιον ἐν, ὕπαγε
μετ' αὐτοῦ δύο.

44 Ἐγὼ δὲ λέγω ὑμῖν· Ἀγαπᾶτε τοὺς ἐχ-
θροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς,
καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς, καὶ προσ-
εύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς, καὶ διω-
κόντων ὑμᾶς.

22. εἰκῇ.] This word does not appear in the Vatican manu-
script. This remarkable omission materially alters the precept,
which becomes, without qualification, "Whosoever is angry with
his brother shall be in danger"...

ἔνοχος ... εἰς.] The dative case, which is put after ἔνοχος in the
first two clauses of the verse, is here changed into an accusative
with a preposition. Some suppose βληθῆναι to be understood,
the sense being, "shall be liable to be cast into hell fire."

39. τῷ πονηρῷ.] This may be taken either as neuter or mascu-
line. In the former case, the translation will be, "That ye resist
not evil"; in the latter, "That ye resist not the wicked person."

41. ἀγγαρεύσει.] The ἀγγαροὶ were Persian couriers, stationed
at successive posts along a road, to receive the king's despatches
from one another, and thus transmit them rapidly to their desti-
nation. They had the power of impressing horses and their
drivers to expedite their progress. This is one of the instances
in which a knowledge of Oriental customs throws light on pas-
sages of Scripture otherwise unintelligible.

CHAP. VI.

27 Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα;

28 Καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει.

30 Εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῶ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;

CHAP. VII.

4. Ἡ πῶς ἐρεῖς τῷ ἀδελφῷ σου; Ἄφες, ἐκβάλλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου.

13 Εἰσέλθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς.

CHAP. VIII.

6 Καὶ λέγων· Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικὸς, δεινῶς βασανιζόμενος.

VI. 30. σήμερον.] This word is, in the Attic dialect, *τήμερον*, which is probably a contracted form for *τῇ ἡμέρᾳ*. It is, however, sometimes used with the article, as, *ἐως τῆς σήμερον*, *until this day*. Matt. xxvii. 8.

VII. 4. ἐκβάλλω.] This subjunctive is governed by *ἵνα*, understood.

VIII. 6. βέβληται.] Literally, *has been cast down*, i.e. *now lies*;

26 Καὶ λέγει αὐτοῖς· Τί δειλοί ἐστε, ὀλιγόπιστοι; Τότε ἐγερθεὶς ἐπετίμησε τοῖς ἀνέμοις καὶ τῇ θαλάσῃ· καὶ ἐγένετο γαλήνη μεγάλη.

30 Ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη.

CHAP. IX.

17 Οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοὶ, καὶ ὁ οἶνος ἐκχέεται, καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς, καὶ ἀμφοτέρα συντηροῦνται.

18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδού, ἄρχων ἐλθὼν, προσεκύνει αὐτῷ, λέγων· Ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν, ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται.

CHAP. X.

9 Μὴ κτήσησθε χρυσὸν, μηδὲ ἄργυρον, μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν.

14 Καὶ ὃς ἐὰν μὴ δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι τῆς οἰκίας ἢ τῆς

the perfect tense indicating an act of which the operation or effect commenced at a past time and still continues.

30. *μακρὰν.*] *far, a long way*; the accusative case feminine of the adjective being put adverbially, *ὁδὸν* being understood. The full expression is *κατὰ μακρὰν ὁδὸν, by a long way.*

IX. 17. *βάλλουσι.*] Literally, *they put*, i. e. *people put*. This Greek idiom is similar to the English "they say."

18. *ἐτελεύτησεν.*] *τελευτάω* is properly to *end*, or *finish*; but it is sometimes used absolutely for *to die*, in which case *βίω* is understood. The expression is a species of *synonymism*.

πόλεως ἐκείνης, ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν.

CHAP. XI.

8 Ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ, οἱ τὰ μαλακὰ φοροῦντες, ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν.

16 Τίτι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶ παιδαρίοις ἐν ἀγοραῖς καθημένοις, καὶ προσφωνοῦσι τοῖς ἐταίροις αὐτῶν,

17 Καὶ λέγουσιν, Ἡυλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκόψασθε.

21 Οὐαὶ σοι Χοραζῖν, οὐαὶ σοι Βηθσαϊδὰν, ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν.

X. 14. ποδῶν.] Shake the dust off your feet: ποδῶν being governed in the genitive by ἐκ in composition with the verb.

XI. 8. μαλακὰ.] i.e. μαλακὰ ἱματία, *soft garments*. The ellipsis of ἱματία is frequent, especially with adjectives signifying colour. So in English, *clothed in white*, etc.

16. αὐτῶν.] Contracted for ἐαυτῶν, genitive plural of the reciprocal pronoun ἐαυτοῦ. See note on Matt. iii. 4. Ἐαυτοῦ, as well as the similar words, σεαυτοῦ and ἐμαυτοῦ, are compounded of αὐτοῦ, genitive of αὐτός, and of the corresponding personal pronouns. The syllables ἐ, σε, and ἐμ, are not to be regarded as the accusative cases of the personal pronouns, but as part of the old genitive forms, ἐο, σείο, and ἐμέο. This will be manifest by observing the formation of the Ionic equivalents, ἐαυτοῦ, σεαυτοῦ, and ἐμαυτοῦ, in which the ω connecting the two component parts of each word is formed by the usual contraction of οα into ω.

21. ἂν ... μετενόησαν.] One of the uses of the particle ἂν is to give to an indicative mood joined with it the force of the potential. In such cases ἂν may be considered equivalent to the English auxiliaries, *would* or *would have*, *should* or *should have*, etc.

23 Καὶ σὺ Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ἄδου καταβιβασθήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ἐν σοί, ἔμειναν ἂν μέχρι τῆς σήμερον.

CHAP. XII.

20 Κάλαμον συντετριμμένον οὐ κατεάξει, καὶ λῖνον τυφόμενον οὐ σβέσει· ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν.

40 Ὡσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας· οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

46 Ἔτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ, ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἔξω, ζητοῦντες αὐτῷ λαλήσαι.

CHAP. XIII.

15 Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου,

23. ἄδου.] The Greek word, ἄδης or αἰδης, and the Hebrew *gēenna*, are indiscriminately translated, *Hell*. But the origin of ἄδης is the negative particle *a* and *ιδεῖν*, *to see*; and its meaning is consequently a place of darkness—"the Shades," a place of departed spirits; whereas *Γέεννα* is more properly *Hell*, being (as is evident from Matt. v. 22) a place of fire or torment.

XII. 20. κατεάξει.] This word is of peculiarly irregular formation. It is Attic for *κατάξει*. In the Attic dialect it is common to use the syllabic augment instead of the temporal: as, *ἐάγην* for *ἤγην*, from *ἄγνυμι*; *ἔαδον*, imperfect, from *ἰδω*; but, in *κατεάξει*, the *e* is prefixed to a tense (the first future) which never admits either augment.

40. ἡμέρας.] Words denoting continued time, i.e. answering the question, *how long?* are generally put in the accusative case without a preposition.

καὶ τοῖς ὥσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὥσιν ἀκούσωσι, καὶ τῇ καρδίᾳ συνιώσι, καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς.

25 Ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ ὁ ἐχθρὸς, καὶ ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου· καὶ ἀπῆλθεν.

30 Ἀφετε συναυξάνεσθαι ἀμφοτέρα μέχρι τοῦ θερισμοῦ· καὶ ἐν τῷ καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς· Συλλέξατε πρῶτον τὰ ζιζά-

XIII. 15. ἤκουσαν.] In indicating the repetition of acts that are always taking place, the Greek aorist is often used where the present tense is employed in English. The force of the tense is that the people *habitually* shut their ears and eyes against the truth; not that they did so on one occasion only.

ἐκάμμυσαν.] The composition of this verb, from κατὰ and μῦα, exemplifies a portion of a general orthographical rule observed with respect to τ, when in composition it comes before a liquid, namely, that it is changed into that liquid. As (λ), καλλεῖπειν for καταλείπειν; (μ) καμύνω for καταμύνω; (ν) κανεύσας for κατανεύσας; and (ρ) καρρέζειν for καταρρέζειν.

ὥσιν.] Dative plural of οὗς, genitive ὡτός. The formation of this genitive may be thus traced: οὗς is a contracted form of οὔας, of which the genitive, οὔατος, by omitting τ, becomes οὔας, and (by shortening the diphthong in the usual manner, namely, by omitting the latter of its vowels) ὄας; the regular contraction of οα is ω, hence (resuming τ of the regular genitive) we have finally ὡτός.

25. ἐν τῷ καθεύδειν.] The Greek infinitive mood is very frequently converted, by the use of the article, into what is called in English a *verbal substantive*. Thus, τὸ καθεύδειν is *sleeping*, i.e. the act of sleeping. This substantive may, as here, be governed by a preposition. At the same time, it does not lose its power as a verb, taking an accusative or other case before or after it. In the present passage the verb καθεύδειν, taken in its capacity of a verbal substantive, is governed by the preposition ἐν; but, as a verb, it takes before it the accusative case, ἀνθρώπους.

νια, καὶ δῆσατε αὐτὰ εἰς δέσμας, πρὸς τὸ κατακαῦσαι αὐτά· τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

35 Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος· Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· ἐρεῦξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.

36 Τότε ἀφείς τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς· καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες· Φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.

48 Ἦν, ὅτε ἐπληρώθη, ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν, καὶ καθίσαντες, συνέλεξαν τὰ καλὰ εἰς ἀγγεῖα, τὰ δὲ σαπρὰ ἔξω ἔβαλον.

55 Οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος, καὶ Ἰωσήφ, καὶ Σίμων, καὶ Ἰούδας;

CHAP. XIV.

11 Καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πῖνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκε τῇ μητρὶ αὐτῆς.

30. τὸ κατακαῦσαι.] This verb, taken as a substantive, is governed by the preposition πρὸς; but, as a verb, it takes the accusative case, αὐτά, after it.

48. ἦν.] i.e. σαγήνην, the net spoken of in the preceding verse.

XIV. 11. τῷ κορασίῳ.] It may seem uncouth that a neuter noun should signify a *damself*; κόρη, feminine, a *girl*, is the original word, and κοράσιον, neuter, its diminutive. Diminutives frequently merge in the neuter the genders of their primitives. This change of gender is somewhat similar to the English, "pretty little thing," applied to a child.

CHAP. XV.

8 Ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χεῖλεσί με τιμᾷ· ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ.

14 Ἀφετε αὐτούς· ὁδηγοί εἰσι τυφλοὶ τυφλῶν. τυφλὸς δὲ τυφλὸν εἰς ὁδηγῇ, ἀμφοτέροι εἰς βόθυνον πεσοῦνται.

16 Ὁ δὲ Ἰησοῦς εἶπεν· Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε;

30 Καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ, ἔχοντες μεθ' αὐτῶν χωλοὺς, τυφλοὺς, κωφοὺς, κυλλοὺς, καὶ ἐτέρους πολλοὺς· καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐθεράπευσεν αὐτούς.

CHAP. XVI.

2 Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Ὁψίας γενομένης λέγετε, Εὐδία· πυρῥάζει γὰρ ὁ οὐρανός.

CHAP. XVII.

1 Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον, καὶ Ἰάκωβον, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ· καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν.

25 Λέγει, Ναί. Καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς, λέγων· Τί

XV. 16. ἀκμὴν.] for κατ' ἀκμὴν (χρόνου being understood), *at the fulness of time, even now*. Ἀκμή means the point, summit, fullest vigour, or highest degree, of anything.

XVI. 2. εὐδία.] *understand ἔσται*.

XVII. 1. αὐτοῦ.] *his brother*, i.e. the brother of James. An alteration in the breathing to αὐτοῦ, would make John the brother of Jesus. See note on Matt. iii. 4.

σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ὑπὸ τίνων λαμβάνουσι τέλη, ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων;

27 Ἴνα δὲ μὴ σκανδαλίσωμεν αὐτοὺς, πορευθεῖς εἰς τὴν θάλασσαν, βάλε ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ, εὐρήσεις στατήρα· ἐκείνον λαβὼν, δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

CHAP. XVIII.

6 Ὃς δ' ἂν σκανδαλίση ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ, ἵνα κρεμασθῇ μύλος ὀνικὸς ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης.

24 Ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσηνέχθη αὐτῷ εἰς ὀφειλέτης μυρίων ταλάντων.

27 Σπλαγχνισθεῖς δὲ ὁ Κύριος τοῦ δούλου ἐκείνου, ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ.

31 Ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα, ἐλυπήθησαν σφόδρα· καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα τὰ γενόμενα.

CHAP. XIX.

4 Ὃ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Οὐκ ἀνέ-

XVIII. 6. συμφέρει.] Literally, it is *good* for him. In order to complete the sense, which is, "it were *better* for him," *μᾶλλον* must be supplied. The ellipsis of *μᾶλλον* is frequent both in biblical and classical writers.

24. συναίρειν.] *λόγον* is understood. In ver. 23, that word is expressed, *συνῆραι λόγον* to *take account with*.

γνωτε, ὅτι ὁ ποιήσας ἀπ' ἀρχῆς, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς;

17 Ὁ δὲ εἶπεν αὐτῷ· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ Θεός· Εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζῶην, τήρησον τὰς ἐντολάς.

24 Πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ραφίδος διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.

CHAP. XX.

3 Καὶ ἐξελθὼν περὶ τὴν τρίτην ὥραν, εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς.

CHAP. XXI.

44 Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον, συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν.

CHAP. XXII.

24 Λέγοντες· Διδάσκαλε, Μωσῆς εἶπεν· Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.

CHAP. XXIII.

4 Δεσμεύουσι γὰρ φορτία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων· τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσι κινῆσαι αὐτά.

XXII. 24. αὐτοῦ ... αὐτοῦ.] See rule for the different uses of these words in note on Matt. iii. 4.

23 Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον, καὶ τὸ ἄνηθον, καὶ τὸ κύμινον· καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν, καὶ τὸν ἔλεον, καὶ τὴν πίστιν· ταῦτα δὲ ἔδει ποιῆσαι, καὶ κείνα μὴ ἀφιέναι.

24 Ὁδηγοὶ τυφλοὶ, οἱ διυλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες.

26 Φαρισαῖε τυφλὲ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρόν.

CHAP. XXIV.

6 Μελλήσετε δὲ ἀκούειν πολέμους, καὶ ἀκοὰς πολέμων· ὁράτε μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι· ἀλλ' οὐπω ἐστὶ τὸ τέλος.

7 Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ, καὶ λοιμοὶ, καὶ σεισμοὶ κατὰ τόπους.

29 Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦν-

XXIV. 6. μελλήσετε δὲ ἀκούειν.] *ye will hear.* The verb μέλλω is generally equivalent to the English auxiliaries for the future, *shall, will, or am about to*; but it sometimes has the signification, *to delay or hesitate*, as in Acts xxii. 16. The use, in Matt. xxiv. 6, of the future tense μελλήσετε, which does not occur elsewhere in the New Testament, seems to indicate a more remote period for the fulfilment of the prophecy than where the present tense is used, as in another prophetic passage, Rev. xii. 5. The two tenses might perhaps be thus distinguished in the translation:—μελλήσετε ἀκούειν ..., *ye shall hereafter hear of ...*; and (Rev. xii. 5), μέλλει ποιμαίνειν ..., *is about forthwith to rule ...*

ται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν
σαλευθήσονται.

41 Δύο ἀλήθουσai ἐν τῷ μύλῳ· μία παρα-
λαμβάνεται, καὶ μία ἀφίεται.

CHAP. XXV.

5 Χρονίζοντος δὲ τοῦ νυμφίου, ἐνύσταξαν
πᾶσαι, καὶ ἐκάθειδον.

32 Καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα
τὰ ἔθνη· καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ
ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων.

CHAP. XXVI.

18 Ὁ δὲ εἶπεν· Ὑπάγετε εἰς τὴν πόλιν πρὸς
τὸν δεῖνα, καὶ εἶπατε αὐτῷ· Ὁ διδάσκαλος λέγει·
Ὁ καιρὸς μου ἐγγύς ἐστιν, πρὸς σε ποιῶ τὸ
πάσχα μετὰ τῶν μαθητῶν μου.

41. δύο.] That the two persons here spoken of are women, ap-
pears from the feminine ἀληθούσαι. Understand ἔσονται, which
is expressed in ver. 40.

παραλαμβάνεται.] Lit. "is taken." The use of the present for
the future, in the prophetic style, has a similar effect to that of
the present for the past in narrative. It awakens and impresses
the imagination by presenting a picture to it. See note on Matt.
ii. 19.

XXV. 32. ἀφοριεῖ.] Attic for ἀφορίσει. When the first future
ends in ἴσω, the Attic future is formed by dropping σ and circum-
flexing ω. The tense thus formed is inflected like other futures
ending in ω, i.e. like the present tense of contracted verbs in εῶ, ὦ.

XXVI. 18. πρὸς τὸν δεῖνα.] The sense is, *He said*, "Go to such
a one (naming him) and tell him," etc. The name being unim-
portant, the evangelist suppresses it, supplying its place by the
pronoun τὸν δεῖνα, which is equivalent to the English phrase,
such or such a person, and the French *un tel*.

ποιῶ.] In expressing an intention, the Greek present is some-

37 Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν.

51 Καὶ ἰδού, εἰς τῶν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μάχαιραν αὐτοῦ· καὶ πατάξας τὸν δούλον τοῦ Ἀρχιερέως, ἀφείλεν αὐτοῦ τὸ ὠτίον.

68 Λέγοντες· Προφήτευσον ἡμῖν, Χριστέ, τίς ἐστὶν ὁ παῖσας σε;

CHAP. XXVII.

24 Ἰδὼν δὲ ὁ Πιλάτος, ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων· Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὁψεσθε.

28 Καὶ ἐκδύσαντες αὐτὸν, περιέθηκαν αὐτῷ χλαμύδα κοκκίνην.

34 Ἐδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος, οὐκ ᾔθελε πιεῖν.

48 Καὶ εὐθέως δραμὼν εἰς ἕξ αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας τε ὄξους, καὶ περιθεὶς καλάμῳ, ἐπότιζεν αὐτόν.

times used for the future, as it is in English familiar discourse in such sentences as, "I go to the country to-morrow."

51. τὸ ὠτίον.] "An ear," not "the ear." The student must not suppose the Greek article to be always equivalent to the English definite article. It is frequently to be translated by the indefinite article. See note on Mark xv. 46.

XXVII. 24. ὁψεσθε.] The future indicative used in the sense of the imperative.

51 Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω· καὶ ἡ γῆ ἐσεισθή· καὶ αἱ πέτραι ἐσχίσθησαν.

MARK.

CHAP. I.

7 Καὶ ἐκήρυσσε, λέγων· Ἐρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἰκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ.

26 Καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ κράξαν φωνῇ μεγάλῃ, ἐξῆλθεν ἐξ αὐτοῦ.

CHAP. II.

4 Καὶ μὴ δυνάμενοι προσεγγίσει αὐτῷ διὰ τὸν ὄχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν· καὶ ἐξορύξαντες χαλῶσι τὸν κράββατον ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο.

CHAP. III.

4 Καὶ λέγει αὐτοῖς· Ἐξεστι τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἀποκτεῖναι; Οἱ δὲ ἐσιώπων.

CHAP. IV.

27 Καὶ καθεύδῃ, καὶ ἐγείρηται νύκτα καὶ

51. εἰς δύο.] *was rent in two, or in twain.* Understand *μέρη parts*. The Greek idiom is here identical with the English.

II. 4. χαλῶσι.] See note on Matt. ii. 19.

ἡμέραν· καὶ ὁ σπόρος βλαστάνη, καὶ μηκύνηται, ὥς οὐκ οἶδεν αὐτός.

28 Αὐτομάτη γὰρ ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλήρη σῖτον ἐν τῇ στάχυϊ.

32 Καὶ ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται πάντων τῶν λαχάνων μείζων, καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.

37 Καὶ γίνεται λαίλαψ ἀνέμου μεγάλῃ· τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε αὐτὸ ἦδη γεμίζεσθαι.

CHAP. V.

35 Ἐπὶ αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου, λέγοντες· Ὅτι ἡ θυγάτηρ σου ἀπέθανε· τί ἔτι σκύλλεις τὸν διδάσκαλον;

38 Καὶ ἔρχεται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον, κλαίοντας καὶ ἀλαλῶντας πολλὰ.

CHAP. VI.

53 Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γενησαρέτ· καὶ προσωρμίσθησαν.

CHAP. VII.

2 Καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοι-

IV. 37. ἐπέβαλλεν.] See note on Acts xxvii. 14.

V. 33. ἔρχονται.] Understand τινές, and compare note on Matt. ix. 17.

38. κλαίοντας.] Translate, *the people weeping*, etc. Compare preceding note.

ναῖς χερσὶ, τοῦτ' ἔστιν, ἀνίπτοις, ἐσθίοντας ἄρτους, ἐμέμψαντο.

4 Καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι· καὶ ἄλλα πολλά ἐστὶν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν.

CHAP. VIII.

8 Ἐφαγον δὲ, καὶ ἐχορτάσθησαν· καὶ ἦραν περισσεύματα κλασμάτων, ἑπτὰ σφυρίδας.

CHAP. IX.

3 Καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα, λευκὰ λίαν ὥς χιῶν, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκᾶναι.

44 Ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.

CHAP. X.

24 Οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς, λέγει

VII. 4. ἀπὸ.] i.e. ἐλθόντες ἀπὸ, etc.

4. ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι.] *Except they first wash, they eat not.* Observe the change of tense from the aorist to the present, indicating the succession of the acts spoken of. Similarly, in Acts x. 13, *θύσον καὶ φάγε*, "kill and eat," i.e. *first* kill and then eat. The Greek tenses are, in such instances, distinguished with a propriety which it is impossible to transfer to the English without giving undue prominency to the circumstance that the acts are successive; which, in languages of less delicate structure than the Greek, is considered as sufficiently indicated by the order in which the verbs occur in the sentence.

αὐτοῖς· Τέκνα, πῶς δύσκολόν ἐστι τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν, εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν;

41 Καὶ ἀκούσαντες οἱ δέκα, ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου.

42 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς, λέγει αὐτοῖς· Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν, κατακυριεύουσιν αὐτῶν· καὶ οἱ μέγαλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν.

CHAP. XI.

8 Πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν· ἄλλοι δὲ στοιβάδας ἔκοπτον ἐκ τῶν δένδρων, καὶ ἐστρώννουν εἰς τὴν ὁδόν.

CHAP. XII.

40 Οἱ κατεσθίοντες τὰς οἰκίας τῶν χρηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήψονται περισσώτερον κρίμα.

CHAP. XIII.

20 Καὶ εἰ μὴ Κύριος ἐκολόβωσε τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο, ἐκολόβωσε τὰς ἡμέρας.

28 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν αὐτῆς ἤδη ὁ κλάδος ἀπαλὸς γένηται, καὶ ἐκφυῇ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν.

XIII. 20. πᾶσα.] πᾶς is here taken in the sense of *any*. A construction exactly similar is to be found in Rom. iii. 20, οὐ δικαιωθήσεται πᾶσα σὰρξ, *no* (i. e. not *any*) flesh shall be justified.

35 Γρηγορείτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ὃψὲ, ἢ μεσονυκτίου, ἢ ἀλεκτοροφωνίας, ἢ πρωί.

CHAP. XIV.

3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου, νάρδου πιστικῆς πολυτελοῦς· καὶ συντρίψασα τὸ ἀλάβαστρον, κατέχευεν αὐτοῦ κατὰ τῆς κεφαλῆς.

15 Καὶ αὐτὸς ὑμῖν δείξει ἀνώγειον μέγα ἐστρωμένον, ἔτοιμον· ἐκεῖ ἐτοιμάσατε ἡμῖν.

20 Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Εἰς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρυβλίον.

52 Ὁ δὲ καταλιπὼν τὴν σινδόνα, γυμνὸς ἔφυγεν ἀπ' αὐτῶν.

70 Ὁ δὲ πάλιν ἡρνεῖτο. Καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ· Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ, καὶ ἡ λαλιά σου ὁμοιάζει.

CHAP. XV.

21 Καὶ ἀγγαρεύουσι παράγοντά τινα Σίμωνα Κυρηναῖον, ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα

35. μεσονυκτίου.] Words denoting a point of time, that is, answering to the question, *when?* are put in the genitive without a preposition; compare note on Matt. xii. 40.

XIV. 15. ἀνώγειον.] An Attic form for ἀνώγειον, which is derived from ἄνω and γαῖα.

70. μετὰ μικρὸν.] χρόνον is understood.

XV. 21. ἀγγαρεύουσι.] See note on Matt. v. 41.

Ἀλεξάνδρου καὶ Ρούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

22 Καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον· ὃ ἐστὶ μεθερμηνεύμενον, κρανίου τόπος.

29 Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες· Οὐὰ, ὃ καταλύων τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν.

46 Καὶ ἀγοράσας σινδόνα, καὶ καθελὼν αὐτὸν, ἐνείλησε τῇ σινδόνι· καὶ κατέθηκεν αὐτὸν ἐν μνημείῳ ὃ ἦν λελατομημένον ἐκ πέτρας· καὶ προσεκύλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.

CHAP. XVI.

1 Καὶ διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαгдаληνῇ, καὶ Μαρία ἡ τοῦ Ἰακώβου, καὶ Σαλώμῃ, ἠγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν.

46. σινδόνα ... τῇ σινδόνι.] This verse affords several examples of the close similarity between the Greek and English languages in respect to the use of the definite article. The general rule is, that where the English uses the indefinite article, no article is used in Greek (hence there is no article with σινδόνα, μνημείῳ, πέτρας, or λίθον); but where the English employs the definite article, the Greek ὁ, ἡ, τὸ, is used (hence it is used before σινδόνι, θύραν, and μνημείου). There are, however, many exceptions to this rule. See note on Matt. xxvi. 51. The student desirous of investigating this subject, which is of considerable interest in a theological point of view, will find ample and condensed information respecting it in a work by Mr. John Taylor, "On the Power of the Greek Article."

XVI. 1. ἡ τοῦ.] μήτηρ is here understood. The word expressing the relationship is frequently omitted, the article belonging to it alone being expressed. As, παρὰ τῶν υἱῶν Ἐμμέδρ τοῦ [—] Συχέμ,

12 Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἐτέρᾳ μορφῇ, πορευομένοις εἰς ἀγρόν.

18 Ὅφεις ἀροῦσι· καὶ θανάσιμόν τι πίωνσιν, οὐ μὴ αὐτοὺς βλάβῃ· ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσι, καὶ καλῶς ἔξουσιν.

LUKE.

CHAP. I.

15 Ἔσται γὰρ μέγας ἐνώπιον τοῦ Κυρίου· καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ· καὶ Πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ.

29 Ἡ δὲ ἰδούσα διεταράχθη ἐπὶ τῷ λόγῳ

from the sons of Emmor the [father] of Sychem, Acts vii. 16; where τοῦ agrees with πατὴρς, understood. Similarly, Ἰάκωβος ὁ [—] τοῦ Ζεβεδαίου, James the [son] of Zebedee; υἱὸς being understood with ὁ. This is as if one were to say in English, "Zebedee's James," to distinguish him from another James. In the genealogy of our Saviour, Luke iii. 23—38, the ellipsis is to be supplied as follows: ὁ Ἰησοῦς ὃν υἱὸς Ἰωσήφ τοῦ [υἱοῦ] Ἡλὶ τοῦ [υἱοῦ] Ματθαί, etc.

18. καὶ.] for καὶ ἀν. Similar contractions are frequent, as, κάμοι for καὶ ἐμοί; κἀκείθεν for καὶ ἐκείθεν; τὰναντία for τὰ ἐναντία; τοῖναντίον for τὸ ἐναντίον: the breathing and accent of the initial vowel of the second word remaining over the contracted syllable, and ι being subscribed when it has been suppressed in forming the contraction.

ἀρρώστους.] In the formation of this word from α, νοί, and ῥώννυμ, an additional ρ is inserted in consequence of the orthographical law that ρ does not occur in the middle of a word unless preceded by ρ. For the same reason, the 1 aor. of ῥαντίζω is ἐρράντισε.

αὐτοῦ· καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος.

36 Καὶ ἰδὼν, Ἐλισάβετ ἡ συγγενὴς σου, καὶ αὐτὴ συνειληφυῖα υἱὸν ἐν γήρᾳ αὐτῆς· καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρα.

41 Καὶ ἐγένετο ὥς ἤκουσεν ἡ Ἐλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας, ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη Πνεύματος ἁγίου ἡ Ἐλισάβετ.

47 Καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτῆρί μου.

51 Ἐποίησε κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν.

73 Ὁρκὸν ὃν ὤμοσε πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν.

CHAP. II.

16 Καὶ ἦλθον σπεύσαντες, καὶ ἀνεῦρον τήν τε Μαριὰμ καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ.

21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν τὸ παιδίον, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

24 Καὶ τοῦ δοῦναι θυσίαν, κατὰ τὸ εἰρημένον

I. 36. συνειληφυῖα.] εἴληφα, Attic for λείληφα, perf. of λήβω, the obsolete form of λαμβάνω. Similarly, εἴμαρμαι for μέμαρμαι from μείρω, and εἴρηκα for ἔρρηκα, from ῥέω.

II. 21. τοῦ συλληφθῆναι.] This infinitive is taken substantively and governed by πρὸ. See notes on Matt. xiii. 25, 30.

24. τοῦ δοῦναι.] This infinitive is governed by ἐνεκα, understood. Compare preceding note.

εἰρημένον.] Attic. See note on Luke i. 36.

ἐν νόμφ Κυρίου, ζευγος τρυγόνων, ἡ δύο νεοσσοὺς περιστερῶν.

28 Καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν Θεὸν, καὶ εἶπε.

35 (Καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία·) ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.

41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα.

CHAP. III.

5 Πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας.

14 Ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι, λέγοντες· Καὶ ἡμεῖς τί ποιήσομεν; καὶ εἶπε πρὸς αὐτούς· Μηδένα διασεΐσητε, μηδὲ συκοφαντήσητε· καὶ ἀρκείσθε τοῖς ὀψωνίοις ὑμῶν.

17 Οὐδὲ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ· καὶ συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.

CHAP. IV.

3 Καὶ εἶπεν αὐτῷ ὁ διάβολος· Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.

18 Πνεῦμα Κυρίου ἐπ' ἐμέ, οὐ ἔνεκεν ἔχρισέ

III. 5. εὐθείαν.] ὁδὸν or χώραν is here understood. Compare note on Matt. viii. 30.

17. διακαθαριεῖ.] Attic for διακαθαρίσει. For the rule respecting such changes, see note on Matt. xxv. 32.

IV. 18. ἐπ' ἐμέ.] i.e. ἐστὶ ἐπ' ἐμέ.

με· εὐαγγελίζεσθαι πτωχοῖς ἀπέσταλκέ με, ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν, κηρύξαι αἰχμαλώτοις ἄφεσιν, καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει.

20 Καὶ πτύξας τὸ βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ, ἐκάθισε· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ.

29 Καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως· καὶ ἤγαγον αὐτὸν ἕως τῆς ὀφρύος τοῦ ὄρους, ἐφ' οὗ ἡ πόλις αὐτῶν ὀκοδόμητο, εἰς τὸ κατακρημνίσαι αὐτόν.

40 Δύνοντος δὲ τοῦ ἡλίου, πάντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις, ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιθεῖς, ἐθεράπευσεν αὐτούς.

CHAP. V.

4 Ὅς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμωνα· Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν.

13 Καὶ ἐκτείνας τὴν χεῖρα, ἤψατο αὐτοῦ,

τὴν καρδίαν.] This accusative is governed by κατὰ, as to or in, understood. This ellipsis is of very frequent occurrence.

29. ἤγαγον.] Attic 2 aorist of ἄγω. In verbs beginning with a vowel a species of change, called the *Attic reduplication*, is sometimes made, consisting of a repetition of the first two letters of the verb before the common augment, as, ἀκήκοα, perfect middle, from ἀκούω; ἐηλύθειν, pluperfect middle, from ἐλεύθω, obsolete for ἔρχομαι. But in the case of ἤγαγον, the augment appears before instead of after this reduplication.

40. δύνοντος.] The genitive absoluta. See note on Matt. ii. 1.

V. 4. ἐπαύσατο λαλῶν.] *he ceased speaking.* This is a form of expression common to the Greek and English. The full phrase

εἰπών· Θέλω, καθαρίσθητι. Καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ.

CHAP. VI.

1 Ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ τῶν σπορίμων· καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχυν, καὶ ἤσθιον, ψάχοντες ταῖς χερσί.

17 Καὶ καταβὰς μετ' αὐτῶν, ἔστη ἐπὶ τόπου πεδινοῦ· καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ, καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἱ ἦλθον ἀκοῦσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν.

21 Μακάριοι οἱ πεινῶντες νῦν· ὅτι χορτασθήσεσθε. Μακάριοι οἱ κλαίοντες νῦν· ὅτι γελάσετε.

24 Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις· ὅτι ἀπέχετε τὴν παρακλήσιν ὑμῶν.

29 Τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα, πάρεχε καὶ τὴν ἄλλην· καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσης.

38 Δίδετε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν, πεπιεσμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνό-

is, *he ceased to be [εἶναι] speaking*. A similar idiom occurs in Matt. xi. 1, ἐτέλεσεν διατάσσειν, *he ended or left off commanding*.

[VI. 1. σπορίμων.] i.e. χωρίων σπορίμων, *lands sown with corn*.

17. παραλίου.] i.e. γῆς or χώρας. See note on Luke iii. 5.

24. ἀπέχετε.] *You are in possession of all your consolation*. The verb ἀπέχω means *to receive in full*.

38. δοθήσεται.] This verb is here taken impersonally, as is also ἀντιμετρηθήσεται, at the end of the verse.

μενον δώσουσιν εἰς τὸν κόλπον ὑμῶν· τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.

CHAP. VII.

14 Καὶ προσελθὼν ἤψατο τῆς σοροῦ, (οἱ δὲ βαστάζοντες ἕστησαν,) καὶ εἶπε· Νεανίσκε, σοὶ λέγω, ἐγέρθητι.

24 Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου, ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου· Τί ἐξεληλύθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;

30 Οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ' αὐτοῦ.

37 Καὶ ἰδὼν, γυνὴ ἐν τῇ πόλει, ἥτις ἦν ἁμαρτωλὸς ἐπιγνοῦσα ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου.

38 Καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω, κλαίουσα, ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν· καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέ-

δώσουσιν.] See note on Matt. ix. 17.

VII. 38. *θριξί.*] The formation of the cases of *θριξ*, *τριχός*, is peculiar; but may be accounted for by supposing the original nominative case to have been *τρίχς*. (1) In combining *χς* to form the double letter *ξ*, the aspiration of the guttural, becoming lost, is transferred to the initial dental, and the word is thus changed into *θρίξ*. (2) When—in order to form the genitive case in the usual manner, i. e. by inserting *ο* before the final *ς* of the nominative—*ξ* is decomposed, the original aspiration is retransferred from the initial letter to the guttural, and we have the genitive *τριχός*. (3) When again, in the dative plural, *χ* and *ς* are amalgamated into *ξ*, the initial aspirate reappears in *θριξί*. A similar change takes place in forming the future *θρέψω* (for

μασσε, καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειφε τῷ μύρῳ.

41 Δύο χρεωφειλέται ἦσαν δανειστῇ τινι· ὁ εἰς ὧφειλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα.

CHAP. VIII.

6 Καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν, καὶ φυνὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἱκμάδα.

14 Τὸ δὲ εἰς τὰς ἀκάνθας πεσὼν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου, πορευόμενοι συμπνίγονται, καὶ οὐ τελεσφοροῦσι.

29 Παρήγγειλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν· καὶ ἐδεσμεῖτο ἀλύσεσι καὶ πέδαις φυλασσόμενος· καὶ διαρρήσσων τὰ δεσμὰ, ἡλαύνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους.

CHAP. IX.

3 Καὶ εἶπε πρὸς αὐτούς· Μηδὲν αἵρετε εἰς

τρέψ-σ-ω) from τρέψω. It appears from these changes that the double letters, ξ and ψ, ought not to be considered as combinations of the *aspirate* mutes (χ, φ) with s; but only of the *smooth* and *intermediate* mutes (κ, γ; π, β) with s. It may also be observed that the principle of transferring, to an initial mute, an aspiration lost in inflexion or composition, is illustrated in the formation of the comparative θάσσων, from ταχύς; and the compound φρουρέω, from πρὸ and ὀράω.

VIII. 29. ἐδέσμευτο ... ἡλαύνετο.] The imperfect tense frequently indicates repetition or habit. The meaning is, *he used to be bound and then to escape, or, to escape as often as he was bound.*

τὴν ὁδὸν, μήτε ράβδους, μήτε πήραν, μήτε ἄρτον, μήτε ἀργύριον· μήτε ἀνὰ δύο χιτῶνας ἔχειν.

39 Καὶ ἰδού, πνεῦμα λαμβάνει αὐτὸν, καὶ ἐξαίφνης κράζει, καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ, συντρίβον αὐτόν.

45 Οἱ δὲ ἡγνόουν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἰσθωνται αὐτό· καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.

58 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνειν.

62 Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετός ἐστιν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

CHAR. X.

3 Ὑπάγετε· ἰδού, ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων.

29 Ὁ δὲ, θέλων δικαιοῦν ἑαυτὸν, εἶπε πρὸς τὸν Ἰησοῦν· Καὶ τίς ἐστί μου πλησίον;

34 Καὶ προσελθὼν κατέδησε τὰ τραύματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ.

[IX. 3. ἔχειν.] The infinitive mood is here taken in the sense of an imperative; or the sentence may be considered as elliptical, δεῖ ὑμᾶς being understood.

41 Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς·
Μάρθα, Μάρθα, μεριμνᾷς καὶ τυρβάζῃ περὶ
πολλά.

CHAP. XI.

10 Πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν
εὕρίσκει· καὶ τῷ κρούοντι ἀνοιγήσεται.

12 Ἡ καὶ ἐὰν αἰτήσῃ ὧν, μὴ ἐπιδώσει αὐτῷ
σκορπίον;

29 Τῶν δὲ ὄχλων ἐπαθροισμένων ἤρξατο
λέγειν· Ἡ γενεὰ αὕτη πονηρά ἐστι· σημεῖον
ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ
τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.

34 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλ-
μός· ὅταν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, καὶ
ὅλον τὸ σῶμά σου φωτεινόν ἐστιν· ἐπὰν δὲ
πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν.

35 Σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ, σκότος
ἐστίν.

XI. 12. ὧν.] From ὧν comes the Latin *o(v)um*, an egg, by inserting the *digamma*, a letter used in the Æolic dialect to prevent the hiatus of two vowels, and having the force of F, V or W. A reference to it is useful in tracing the derivation of many words from the Greek; as it appears to have been of old an element in a variety of words from which it has disappeared. A few examples will illustrate the power of the letter. From *βοῦς*, an ox, genitive *Boûs* or *Bo(F)ûs*, comes the Latin *Bos*, genitive *Bovis*; from *οἶνος* or *(f)οἶνος*, comes the Latin *vinum*, and the English *vine* and *wine*; from *λείος* or *λεῖ(f)ος*, *smooth*, comes the Latin *lœvis*. The *digamma* was also often substituted for the aspiration: thus, *ἑσπερος* became *(f)έσπερος*, whence, *vespers*.

μὴ.] In interrogative sentences, *μὴ* is often used merely as a note of interrogation, at the beginning of the question, like the English, "whether."

38 Ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.

CHAP. XII.

6 Οὐχὶ πέντε στρουθία πωλεῖται ἄσσαρίων δύο, καὶ ἐν ἑξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ Θεοῦ;

24 Κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν· οἷς οὐκ ἔστι ταμεῖον, οὐδὲ ἀποθήκη, καὶ ὁ Θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν;

29 Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε, ἢ τί πίνητε· καὶ μὴ μετεωρίζεσθε.

54 Ἐλεγε δὲ καὶ τοῖς ὄχλοις· Ὅταν ἴδητε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν, εὐθέως λέγετε· Ὁμβρος ἔρχεται· καὶ γίνεται οὕτω.

59 Λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως οὗ καὶ τὸ ἔσχατον λεπτὸν ἀποδῶς.

CHAP. XIII.

4 Ἡ ἐκεῖνοι οἱ δέκα καὶ ὀκτὼ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ, καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι οὗτοι ὀφειλέται ἐγένοντο παρὰ

38. ἐβαπτίσθη] washed himself. The first aorist passive is used more frequently in a *middle* sense than any other of the tenses that are considered as exclusively passive forms.

XII. 59. οὗ.] *until what time*, that is, *until the time when*, χρόνου being understood. This suppression of χρόνου being common, οὗ may be said to be taken adverbially, in the sense of *when*. But the adverb οὗ more generally signifies *where*, the word τόπου being then understood; and οὗ being in reality the genitive of the relative pronoun.

πάντας ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἱερουσαλήμ;

8 Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· Κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν, καὶ βάλω κοπρίαν.

19 Ὁμοία ἐστὶ κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ· καὶ ἠϋξησε, καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.

29 Καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότου· καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

34 Ἱερουσαλήμ, Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτὴν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου, ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθέλησατε;

CHAP. XIV.

3 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, λέγων· Εἰ ἔξεστι τῷ σαββάτῳ θεραπεύειν; Οἱ δὲ ἡσύχασαν.

XIII. 8. *δου.*] χρόνον is understood here. See preceding note. *δου* is the Attic genitive for *οὔτινος*, from *δωτις*. In the dative case, the Attic dialect frequently uses *δῶ* for *δωτιν*.

29. *ἤξουσιν.*] See note on ch. vi. 38.

34. *αὐτὴν.*] *thee*. The reciprocal pronoun *ἑαυτοῦ*, contracted *αὐτοῦ*, is sometimes, in the Attic dialect, used indifferently for all persons, particularly in the plural. See Luke xxi. 34.

δν.] Understand *κατὰ* or *καθ'.* In *what manner*, or, *in the manner in which*.

XIV. 3. *εἰ.*] This word is here used merely as a note of inter-

9 Καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας, ἐρεῖ σοι· Δὸς τούτῳ τόπον· καὶ τότε ἄρξῃ μετ' αἰσχύνης τὸν ἔσχατον τόπον κατέχειν.

12 Ἐλεγε δὲ καὶ τῷ κεκληκότι αὐτόν· Ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους· μήποτε καὶ αὐτοὶ σε ἀντικαλέσωσι, καὶ γένηταί σοι ἀνταπόδομα.

CHAP. XV.

8 Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον, καὶ σαροῦ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς, ἕως ὅτου εὔρῃ;

9 Καὶ εὐροῦσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας, λέγουσα· Συγχαρήτέ μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα.

15 Καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους.

25 Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν.

CHAP. XVI.

6 Ὁ δὲ εἶπεν· Ἐκατὸν βάτους ἐλαίου. Καὶ

rogation. The full sentence would be, "Tell me if," etc. Compare note on *μή*, Luke xi. 12.

XV. 8. *ἔρου*.] See note on ch. xiii. 8.

25. *ἤκουσε συμφωνίας*.] Verbs of *sensation* often govern a genitive of the object of perception.

εἶπεν αὐτῷ· Δέξαι σου τὸ γράμμα, καὶ, καθίσας ταχέως, γράψον πεντήκοντα.

19 Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον, εὐφραινόμενος καθ' ἡμέραν λαμπρῶς.

21 Καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψυχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἔλκη αὐτοῦ.

23 Καὶ ἐν τῷ ᾧ ἤδη ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ τὸν Ἀβραὰμ ἀπὸ μακρόθεν, καὶ Λάζαρρον ἐν τοῖς κόλποις αὐτοῦ.

24 Καὶ αὐτὸς φωνήσας εἶπε· Πάτερ Ἀβραὰμ ἐλέησόν με, καὶ πέμψον Λάζαρρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσσάν μου· ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ.

26 Καὶ ἐπὶ πᾶσι τούτοις, μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἐντεῦθεν πρὸς ὑμᾶς, μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερώσιν.

XVI. 23. ἐπάρας.] 1 aorist participle, from ἐπαίρω. In liquid verbs, of which the penultimate syllable is *ai*, the *i* which is dropped in the formation of the first future in *ō*, is sometimes subscribed in the first aorist; as, αἶρω, 1 aorist ἦρα or ἦρα, and this restored *i* is preserved through the moods and participle. This subscription of *i* is more common when the penultimate is, by the Attic formation, changed from *a* into *η*; as, φαίνω, 1 aorist ἔφανα, Attic ἔφῃνα or ἔφῃνα.

24. ὕδατος.] governed by ἐπὶ, understood.

CHAP. XVII.

12 Καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην, ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἱ ἑστήσαν πόρρωθεν.

17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν· Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ;

24 Ὡσπερ γὰρ ἡ ἀστραπή ἢ ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανὸν, εἰς τὴν ὑπ' οὐρανὸν λάμπει· οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.

36 Δύο ἔσονται ἐν τῷ ἄγρῳ· ὁ εἰς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.

CHAP. XVIII.

12 Νηστεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι.

22 Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς, εἶπεν αὐτῷ· Ἔτι ἐν σοὶ λείπει· πάντα ὅσα ἔχεις, πώλησον, καὶ διάδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι.

43 Καὶ παραχρῆμα ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ, δοξάζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν, ἔδωκεν αἶνον τῷ Θεῷ.

CHAP. XIX.

16 Παρεγένετο δὲ ὁ πρῶτος, λέγων· Κύριε, ἡ μνᾶ σου προσιεργάσατο δέκα μνᾶς.

XVII. 24. τῆς ... τὴν.] i.e. τῆς [χώρας] ... τὴν χώραν, from one region of heaven to another.

XVIII. 12. σαββάτου.] For the syntax of this genitive, see note on Mark xiii. 35.

33 Λυόντων δὲ αὐτῶν τὸν πῶλον, εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτούς· Τί λύτετε τὸν πῶλον;

43 Ὅτι ἤξουσιν ἡμέραι ἐπὶ σε, καὶ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι, καὶ περικυκλώσουσί σε, καὶ συνέξουσί σε πάντοθεν.

CHAP. XX.

37 Ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μωσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει Κύριον, τὸν Θεὸν Ἀβραάμ, καὶ τὸν Θεὸν Ἰσαάκ, καὶ τὸν Θεὸν Ἰακώβ.

CHAP. XXI.

34 Προσέχετε δὲ ἑαυτοῖς, μήποτε βαρυνθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ, καὶ μέθῃ, καὶ μερίμναις βιωτικαῖς, καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη·

CHAP. XXII.

24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ, τίς αὐτῶν δοκεῖ εἶναι μείζων.

31 Εἶπε δὲ ὁ Κύριος· Σίμων, Σίμων, ἰδοὺ, ὁ Σατανᾶς ἐξητήσατο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν σῖτον.

XXI. 34. *ἑαυτοῖς.*] See note on Luke xiii. 34.

XXII. 24. τὸ τίς-αὐτῶν-δοκεῖ-εἶναι-μείζων.] The Greek neuter article is not only used to convert a verb into a substantive, as already remarked in note on Matt. xiii. 25, but is also prefixed when a whole clause is to be taken as equivalent to a substantive.

31. τοῦ σινιάσαι.] *for the purpose* of sifting. This is a common use of the infinitive mood with the genitive of the article, *ἐνεκα*

32 Ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας, στήριξον τοὺς ἀδελφούς σου.

35 Καὶ εἶπεν αὐτοῖς· Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου, καὶ πήρας, καὶ ὑποδημάτων, μή τινος ὑστερήσατε; Οἱ δὲ εἶπον· Οὐδενός.

44 Καὶ γενόμενος ἐν ἀγωνίᾳ, ἐκτενέστερον προσηύχετο· ἐγένετο δὲ ὁ ἰδρὼς αὐτοῦ ὥσει θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.

55 Ἀψάντων δὲ πῦρ ἐν μεσῷ τῆς αὐλῆς, καὶ συγκαθισάντων αὐτῶν, ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν.

CHAP. XXIII.

29 Ὅτι ἰδοῦ, ἔρχονται ἡμέραι ἐν αἷς ἐροῦσι· Μακάριαι αἱ στείραι, καὶ κοιλίαι αἱ οὐκ ἐγέννησαν, καὶ μαστοὶ οἱ οὐκ ἐθήλασαν.

being understood. So Matt. xi. 1, *μετέβη τοῦ διδάσκειν*, he departed *for the purpose* of teaching. The article, however, is not always used. See Acts xiii. 44.

32. *ἐπιστρέψας*.] Here the active verb, *ἐπιστρέφω*, is taken in the middle or *neuter* sense. This use of the word is frequent in the New Testament. Compare Mark xiii. 16. Similarly, in Acts vii. 42, *ἔστρεψε* is used instead of *ἑστρεψε* *ἑαυτόν*. In like manner the Latin *verto*, and the English "to turn," are used as both active and neuter verbs.

σύ ποτε ἐπιστρέψας, στήριξον.] The participle of the aorist, like the pluperfect tense, frequently denotes an action which took place previously to another; as, *ἐμβὰς εἰς τὸ πλοῖον διεπέρασε*, *after having entered into a ship he passed over*; and it also, unlike the pluperfect, often denotes an action which *is to take place* previously to some other. *Ἐπιστρέψας*, here, is an illustration of the latter use of the aorist.

30 Τότε ἄρξονται λέγειν τοῖς ὄρεσι· Πέσετε ἐφ' ἡμᾶς· καὶ τοῖς βουνοῖς· Καλύψατε ἡμᾶς.

31 Ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;

48 Καὶ πάντες οἱ συμπαραγεγόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωροῦντες τὰ γενόμενα, τύπτοντες ἑαυτῶν τὰ στήθη, ὑπέστρεφον.

CHAP. XXIV.

1 Τῇ δὲ μιᾷ τῶν σαββάτων, ὄρθρου βαθέος, ἦλθον ἐπὶ τὸ μνήμα, φέρουσαι ἅ ἡτοίμασαν ἀρώματα· καὶ τινες σὺν αὐταῖς.

11 Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὥσεὶ λῆρος τὰ ῥήματα αὐτῶν, καὶ ἠπίστουν αὐταῖς.

42 Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος, καὶ ἀπὸ μελισσίου κηρίου.

JOHN.

CHAP. I.

29 Τῇ ἐπαύριον βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει· Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.

XXIV. 1. τῇ μιᾷ τῶν σαββάτων.] μιᾷ for πρώτη : on the first day [ἡμέρᾳ] after [ἀπὸ] the sabbath. The word σάββατον is used both in the singular and plural number to signify the sabbath day. In the singular, it is of the second declension; but in the plural, of the third, making the dative, σάββασιν. See Matt. xii. 5.

ἦλθον.] the women came. The gender appears from φέρουσαι.

I. 29. τῇ ἐπαύριον.] i.e. τῇ ἡμέρᾳ. See notes on Matt. vi. 30, and Luke xxiv. 1.

CHAP. II.

9 Ὡς δὲ ἐγένεσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγεννημένον, (καὶ οὐκ ἦδει πόθεν ἐστίν· οἱ δὲ διάκονοι ἤδειςαν οἱ ἠντληκότες τὸ ὕδωρ·) φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος.

15 Καὶ ποιήσας φραγέλλιον ἐκ σχοινίων, πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας· καὶ τῶν κολλυβιστῶν ἐξέχεε τὸ κέρμα, καὶ τὰς τραπέζας ἀνέστρεψε.

CHAP. III.

4 Λέγει πρὸς αὐτὸν ὁ Νικόδημος· Πῶς δύναται ἄνθρωπος γεννηθῆναι γέροντων; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν, καὶ γεννηθῆναι;

20 Πᾶς γὰρ ὁ φαῦλα πράσσω, μισεῖ τὸ φῶς· καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ.

CHAP. IV.

9 Λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις· Πῶς σὺ, Ἰουδαῖος ὢν, παρ' ἐμοῦ πιεῖν αἰτεῖς, οὗσης γυναικὸς Σαμαρεΐτιδος; οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεΐταις.

14 Ὁς δ' ἂν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα· ἀλλὰ τὸ

IV. 14. οὗ.] This word is in the genitive by what is called *attraction*, which is when the relative, instead of agreeing with the antecedent as usual in gender and number only, agrees with it also in case. The English student would expect *ἐ*, the objective case, after δώσω.

ὑδωρ ὃ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγή
 ὑδατος ἀλλομένου εἰς ζωὴν αἰώνιον·

52 Ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν ἐν ἣ
 κομψότερον ἔσχε· καὶ εἶπον αὐτῷ· Ὅτι χθὲς
 ὥραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός.

CHAP. V.

14 Μετὰ ταῦτα εὕρισκει αὐτὸν ὁ Ἰησοῦς ἐν
 τῷ ἱερῷ, καὶ εἶπεν αὐτῷ· Ἴδε, ὑγιὲς γέγονας·
 μηκέτι ἀμάρτανε, ἵνα μὴ χεῖρόν τί σοι γένηται.

CHAP. VI.

13 Συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κο-
 φίλους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν
 κριθίνων, ἃ ἐπερίσσευσε τοῖς βεβρωκόσιν.

63 Τὸ πνεῦμά ἐστι τὸ ζωοποιοῦν, ἡ σὰρξ
 οὐκ ὠφελεῖ οὐδέν. Τὰ ῥήματα ἃ ἐγὼ λαλῶ
 ὑμῖν, πνεῦμά ἐστι καὶ ζωὴ ἐστίν.

CHAP. VII.

7 Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ
 μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα
 αὐτοῦ πονηρά ἐστιν.

32 Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύ-
 ζοντος περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ

52. ἔσχε.] *was better*; literally, *had himself better*, *ἐαυτὸν* being understood. Ἐχω, with an adverb, is thus constantly used in the sense of *to be*: as, *κακῶς ἔχειν*, to be ill, to be badly off. This idiom resembles the Latin *se habere*, and the French *se porter*.

VI. 13. ἐγέμισαν κλασμάτων.] filled *with* the fragments. Verbs of *filling* are accompanied by a genitive of the material with which the thing spoken of is filled. Like the Latin *implentur Bacchi*. See note on Acts xxvii. 38.

Φαρισαῖοι καὶ οἱ Ἀρχιερεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν.

CHAP. VIII.

4 Λέγουσιν αὐτῷ· Διδάσκαλε, αὕτη ἡ γυνὴ κατειλήφθη ἐπαυτοφώρῳ μοιχευομένη.

20 Ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.

CHAP. IX.

6 Ταῦτα εἰπὼν, ἔπτυσσε χαμαὶ, καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ.

CHAP. X.

3 Τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει· καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα, καὶ ἐξάγει αὐτά.

20 Ἐλεγον δὲ πολλοὶ ἐξ αὐτῶν· Δαιμόνιον ἔχει, καὶ μαίνεται· τί αὐτοῦ ἀκούετε;

CHAP. XI.

33 Ἰησοῦς οὖν, ὡς εἶδεν αὐτὴν κλαίουσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν αὐτόν.

X. 3. φωνῆς.] ἀκούω here governs a genitive of the *person*. See notes on Luke xv. 25, and Acts i. 4.

20. τί.] for διὰ τί, on account of what? i.e. why?

41 Ἦραν οὖν τὸν λίθον, οὗ ἦν ὁ τεθνηκὼς κείμενος. Ὁ δὲ Ἰησοῦς ἤρε τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπε· Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου.

44 Καὶ ἐξῆλθεν ὁ τεθνηκὼς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις· καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. Λέγει αὐτοῖς ὁ Ἰησοῦς· Λύσατε αὐτὸν, καὶ ἄφετε ὑπάγειν.

CHAP. XII.

13 Ἔλαβον τὰ βαῖτα τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον· Ὡσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσραὴλ.

CHAP. XIII.

18 Οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα οὓς ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ· Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον, ἐπήρην ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.

24 Νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει.

26 Ἀποκρίνεται ὁ Ἰησοῦς· Ἐκεῖνός ἐστιν ὃς

XI. 44. πόδας.] bound as to his feet, i. e. having his feet bound. There is an ellipsis of κατὰ, as to. This idiom is common, and has been imitated by the Latin poets.

XII. 13. εἰς ὑπάντησιν αὐτῷ.] Substantives and other words derived from verbs, frequently govern the cases which the verbs themselves govern. Thus, the dative, αὐτῷ, is here governed by the substantive ὑπάντησις, since the verb ὑπαντάω, from which it is derived, governs a dative.

ἐγὼ βάψας τὸ ψωμίον ἐπιδώσω. Καὶ ἐμβάψας
τὸ ψωμίον, δίδωσιν Ἰούδα Σίμωνος Ἰσκαριώτη.

CHAP. XIV.

18 Οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρχομαι
πρὸς ὑμᾶς.

CHAP. XVI.

25 Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν·
ἀλλ' ἔρχεται ὥρα ὅτε οὐκ ἔτι ἐν παροιμίαις
λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς
ἀναγγελῶ ὑμῖν.

CHAP. XVII.

11 Καὶ οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι
ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρὸς σε ἔρχομαι.

XIII. 26. βάψας.] This word is used twice in this verse; the time indicated in the first instance being the future, "when I shall have dipped it"; and the time in the second, the past, "after he had dipped it." Compare note on Luke xxi. 32. This variation of the time indicated by the aorist participle, according to the tense of the verb which accompanies it, justifies the name *aorist* (from *ἀόριστος*, indefinite). The aorist is also *indefinite* in another sense, being often used to signify actions that are always taking place, or sentiments which are always true, and which consequently require no limitation in point of time. For an example, see note on Matt. xiii. 15.

δίδωσι.] The present tense in narration presents a picture to the reader. See note on Matt. ii. 19. It is to be regretted that this *graphic* force of the original is not preserved in the Authorised Version.

Ἰούδα.] Supply τῷ υἱῷ after this word. Compare note on Mark xvi. 1.

XVI. 25. παρρησίᾳ.] This should not be considered as an adverb, but as the dative case of a substantive with the preposition ἐν, *with*, understood.

Πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, οὓς δεδωκάς μοι, ἵνα ὥσιν ἐν καθὼς ἡμεῖς.

CHAP. XVIII.

12 Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτόν.

13 Καὶ ἀπήγαγον αὐτὸν πρὸς Ἀνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου.

CHAP. XIX.

2 Καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν.

4 Ἐξῆλθεν οὖν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς· Ἴδε, ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὐρίσκω.

23 Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, (καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος,) καὶ τὸν χιτῶνα· ἦν δὲ ὁ χιτὼν ἄρραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου.

33 Ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη.

XIX. 23. *ἐκ τῶν.*] Supply *μερέων*, or some such word, "from the parts above."

33. *κατέαξεν.*] *ε* is the Attic augment. Compare note on Matt. xii. 20.

34 Ἀλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ
τὴν πλευρὰν ἐνυξε, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ
ὕδωρ.

39 Ἦλθε δὲ καὶ Νικόδημος (ὁ ἐλθὼν πρὸς
τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον) φέρων μίγμα
σμύρνης καὶ ἀλόης ὥσει λίτρας ἑκατόν.

CHAP. XX.

7 Καὶ τὸ σουδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς
αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ
χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον.

25 Ἐλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί·
Ἐωράκαμεν τὸν Κύριον. Ὁ δὲ εἶπεν αὐτοῖς·
Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν
ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον
τῶν ἥλων, καὶ βάλω τὴν χεῖρά μου εἰς τὴν
πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.

CHAP. XXI.

25 Ἔστι δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν
ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδὲ
αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα
βιβλία. Ἀμήν.

34. ἐξῆλθεν αἷμα καὶ ὕδωρ.] Two singular nominative cases
sometimes have a verb singular; whereas, in English, the verb is
invariably plural. The expression is, however, elliptical; ἐξῆλθεν
being understood again with ὕδωρ.

39. Ἐλθὼν.] The aorist is here used as a pluperfect, *who had
come*. Compare note on ch. xiii. 26.

νυκτὸς.] See note on Mark xiii. 35.

ACTS.

CHAP. I.

3 Οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν, ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ.

4 Καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς, ἣν ἠκούσατέ μου.

13 Καὶ ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπερφῶν, οὗ ἦσαν καταμένοντες, ὃ, τε Πέτρος καὶ Ἰάκωβος, καὶ Ἰωάννης, καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαίου, καὶ Σίμων ὁ Ζηλωτῆς, καὶ Ἰούδας Ἰακώβου.

18 Οὗτος μὲν οὖν ἐκτῆσατο χωρίον ἐκ τοῦ μισθοῦ τῆς ἀδικίας· καὶ πρηνὴς γενόμενος ἐλάκησε μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ.

I. 3. τὰ.] See note on Matt. xiii. 25.

τὰ.] Understand ῥήματα or πράγματα, "speaking the words or things respecting," etc.

4. ἦν.] See note on John x. 3. Here ἀκούω governs an accusative of the object, with a genitive of the person from whom it is heard. This is the most usual construction of ἀκούω.

13. ὃ, τε.] The article ὃ, followed by the enclitic τε, which throws back an acute accent upon ὃ, is separated from the enclitic by a comma, in order the better to distinguish the words from the single word ὅτε, when.

Ἰάκωβος Ἀλφαίου...Ἰούδας Ἰακώβου.] Supply υἱὸς after Ἰάκωβος, and ἀδελφὸς after Ἰούδας. See note on Mark xvi. 1.

CHAP. II.

13 Ἑτεροὶ δὲ χλευάζοντες ἔλεγον· Ὅτι γλεύκους μεμεστωμένοι εἰσὶ.

46 Καθ' ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ' οἶκον ἄρτον, μετελαμβάνον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας.

CHAP. III.

7 Καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρε· παραχρήμα δὲ ἐστερεώθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρά.

11 Κρατοῦντος δὲ τοῦ ἱαθέντος χωλοῦ τὸν Πέτρον καὶ Ἰωάννην, συνέδραμε πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομῶντος, ἔκθαμβοι.

CHAP. IV.

25 Ὁ διὰ στόματος Δαβὶδ τοῦ παιδὸς σου εἰπών· Ἰνατί ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά;

34 Οὐδὲ γὰρ ἐνδεής τις ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρασκομένων.

CHAP. VI.

14 Ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος, ὅτι Ἰησοῦς

II. 13. γλεύκους.] See note on John vi. 13.

46. καθ' ἡμέραν.] for καθ' ἐκάστην ἡμέραν.

VI. 14. ἀκηκόαμεν.] This word is an instance of what is called the *Attic reduplication*, which is the repetition, before the ordinary

ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον,
καὶ ἀλλάξει τὰ ἔθνη ἃ παρέδωκεν ἡμῖν Μωϋσῆς.

CHAP. VII.

6 Ἐλάλησε δὲ οὕτως ὁ Θεός· Ὅτι ἔσται τὸ
σπέρμα αὐτοῦ πάροικον ἐν γῇ ἀλλοτρίᾳ, καὶ
δουλώσουσιν αὐτὸ καὶ κακώσουσιν ἔτη τετρα-
κόσια.

7 Καὶ τὸ ἔθνος, ᾧ εἰς δουλεύσωσι, κρινῶ
ἐγὼ, εἶπεν ὁ Θεός· καὶ μετὰ ταῦτα ἐξελεύσονται,
καὶ λατρεύσουσί μοι ἐν τῷ τόπῳ τούτῳ.

16 Καὶ μετετέθησαν εἰς Συχέμ, καὶ ἐτέθησαν
ἐν τῷ μνήματι ὃ ὠνήσατο Ἀβραὰμ τιμῆς ἀρ-
γυρίου παρὰ τῶν υἱῶν Ἑμμὸρ τοῦ Συχέμ.

20 Ἐν ᾧ καιρῷ ἐγεννήθη Μωσῆς, καὶ ἦν
ἀστέιος τῷ Θεῷ, ὃς ἀνετράφθη μῆνας τρεῖς ἐν
τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ.

23 Ὡς δὲ ἐπληροῦτο αὐτῷ τεσσαρακονταετῆς

augment, of the first two letters of a verb beginning with a vowel.

VII. 16. τιμῆς.] The *genitive of the price* is always governed by ἀντί, understood or expressed.

Ἑμμὸρ τοῦ Συχέμ.] Supply πατρὸς after τοῦ.

20. ἀστέιος τῷ Θεῷ.] In 2 Cor. x. 4, δυνατὰ τῷ Θεῷ is rendered "mighty *through* God"; and as ἀστέιος τῷ Θεῷ is a similarly constructed phrase, it might be rendered *fair through God*. The phrase is, however, usually regarded as equivalent to "exceeding fair"; and in the same manner δυνατὰ τῷ Θεῷ might not im- properly be rendered *very* "mighty." Some produce instances to shew that ἀστέιος τῷ Θεῷ is a Hebraism signifying *divinely* "fair."

χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφοὺς αὐτοῦ, τοὺς υἱοὺς Ἰσραήλ.

24 Καὶ ἰδὼν τινα ἀδικούμενον, ἡμύνατο, καὶ ἐποίησεν ἐκδίκησιν τῷ καταπονομένῳ, πατάξας τὸν Αἰγύπτιον.

30 Καὶ πληρωθέντων ἐτῶν τεσσαράκοντα ᾤφθη αὐτῷ ἐν τῷ ἐρήμῳ τοῦ ὅρους Σινᾶ ἄγγελος Κυρίου ἐν φλογὶ πυρὸς βάτου.

36 Οὗτος ἐξήγαγεν αὐτοὺς, ποιήσας τέρατα καὶ σημεῖα ἐν γῇ Αἰγύπτου; καὶ ἐν ἐρυθρᾷ θαλάσῃ, καὶ ἐν τῇ ἐρήμῳ, ἔτη τεσσαράκοντα.

42 Ἐστρεψε δὲ ὁ Θεὸς, καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ· καθὼς γέγραπται ἐν βίβλῳ τῶν προφῆτων· Μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραήλ;

54 Ἀκούοντες δὲ ταῦτα, διεπρίοντο ταῖς καρδίαις αὐτῶν, καὶ ἔβρυχον τοὺς ὀδόντας ἐπ' αὐτόν.

CHAP. IX.

5 Εἶπε δέ· Τίς εἶ, Κύριε; Ὁ δὲ Κύριος

23. ἀνέβη.] *it came* into his heart. This verb may be considered as impersonal; or as having the verb, ἐπισκέψασθαι, as its nominative case; or διαλογισμός, *the thought*, may be understood, *the thought came into his mind to ...*

42. ἔστρεψε.] See note on Luke xxii. 32.

οἶκος.] The Attic sometimes makes the vocative the same as the nominative, in cases where it differs in the common dialect. Another example is, ὁ Θεός μου, ὁ Θεός μου, εἰς τί με ἐγκατέλιπες, "My God, my God, why hast Thou forsaken Me." *Not always*, see ch. ix. 5.

εἶπεν· Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις· σκληρόν σοι πρὸς κέντρα λακτίζεις.

7 Οἱ δὲ ἄνδρες, οἱ συνοδεύοντες αὐτῷ, εἰστήκεισαν ἔννεοι, ἀκούοντες μὲν τῆς φωνῆς, μηδένα δὲ θεωροῦντες.

18 Καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὥσπερ λεπίδες, ἀνέβλεψέ τε παραχρῆμα· καὶ ἀναστὰς ἐβαπτίσθη.

43 Ἐγένετο δὲ ἡμέρας ἱκανὰς μεῖναι αὐτὸν ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.

CHAP. X.

28 Ἐφη τε πρὸς αὐτούς· Ὑμεῖς ἐπίστασθε, ὥς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἀλλοφύλῳ· καὶ ἐμοὶ ὁ Θεὸς ἔδειξε, μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον.

CHAP. XII.

6 Ὅτε δὲ ἔμελλεν αὐτὸν προάγειν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξὺ

IX. 43. *ἡμέρας*.] Accusative of time, *quamdū*, i.e. answering to the question, *how long*? See note on Matt. xii. 40. Παρά is here equivalent to the French, *chez*.

X. 28. *ἐπίστασθε*.] The student must not confound this verb with the compounds of *ἵστημι*. It is derived from *ἵστημι*, *to know*, of which the middle or passive, *ἵσ(τ)μαι*, inserts *τ* for the purpose of giving firmness to the enunciation of the word. He will always be able to distinguish between this word and the compound of *ἵστημι* with *ἐπὶ*, by recollecting that in consequence of the aspirated vowel of *ἵστημι*, the *π* of *ἐπὶ* becomes *φ*, and the compound, *ἐφ-ἵστημι*; whereas the *π* remains unaltered in compounding *ἐπὶ* with *ἵσ(τ)μαι* into *ἐπίσταμαι*.

δύο στρατιωτῶν, δεδεμένος ἀλύσεισι δυσὶ, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακὴν.

8 Εἰπέ τε ὁ ἄγγελος πρὸς αὐτόν· Περιζῶσαι, καὶ ὑπόδησαι τὰ σανδάλιά σου· Ἐποίησε δὲ οὕτω. Καὶ λέγει αὐτῷ· Περιβαλοῦ τὸ ἱμάτιόν σου, καὶ ἀκολούθει μοι.

10 Διελθόντες δὲ πρώτην φυλακὴν καὶ δευτέραν, ἦλθον ἐπὶ τὴν πύλιν τὴν σιδηρᾶν, τὴν φέρουσιν εἰς τὴν πόλιν, ἣτις αὐτομάτη ἡνοίχθη αὐτοῖς· καὶ ἐξελθόντες προῆλθον ῥύμην μίαν· καὶ εὐθέως ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ.

22 Ὁ δὲ δῆμος ἐπεφώνει· Θεοῦ φωνή, καὶ οὐκ ἀνθρώπου.

CHAP. XIII.

10 Εἶπεν· Ὡ πλήρης παντὸς δόλου καὶ πάσης ῥαδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης, οὐ παύσῃ διαστρέφων τὰς ὁδοὺς Κυρίου τὰς εὐθείας;

11 Καὶ νῦν ἰδοὺ, χεὶρ τοῦ Κυρίου ἐπὶ σε· καὶ ἔσῃ τυφλὸς, μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ. Παραχρῆμα δὲ ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος· καὶ περιάγων ἐξίτηι χειραγωγούς.

44 Τῷ δὲ ἐρχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκούσαι τὸν λόγον τοῦ Θεοῦ.

46 Παρρησιασάμενοι δὲ ὁ Παῦλος καὶ ὁ Βαρνάβας εἶπον· Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαλη-

XII. 10. ῥύμην.] Understand διὰ before this word.

XIII. 44. ἀκούσαι. See note on Luke xxii. 31.

θῆναι τὸν λόγον τοῦ Θεοῦ· ἐπειδὴ δὲ ἀπωθεῖσθε αὐτὸν, καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ, στρεφόμεθα εἰς τὰ ἔθνη.

50 Οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖκας καὶ τὰς εὐσχήμονας, καὶ τοὺς πρώτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὀρίων αὐτῶν.

CHAP. XIV.

10 Εἶπε μεγάλη τῇ φωνῇ· Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός. Καὶ ἥλλετο, καὶ περιεπάτει.

16 Ὃς ἐν ταῖς παρῳχημέναις γενεαῖς εἶασε πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν.

17 Καί τοι γε οὐκ ἀμάρτυρον ἑαυτὸν ἀφῆκεν, ἀγαθοποιῶν, οὐρανόθεν ἡμῖν ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν.

CHAP. XV.

20 Ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων, καὶ τῆς πορνείας, καὶ τοῦ πνικτοῦ, καὶ τοῦ αἵματος.

29 Ἀπέχεσθαι εἰδωλοθύτων, καὶ αἵματος καὶ πνικτοῦ, καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς, εὖ πράξετε· Ἐρρώσθε.

XIV. 16. *εἶασε.*] An example of the change of *ε* in augmentation into *ει* instead of *η*. Other verbs which admit this species of augment are, *ἔχω*, *ἔλω*, *ἔλκω*, *ἔπω*, and a few more.

17. *τροφῆς.*] See note on John vi. 13.

CHAP. XVI.

16 Ἐγένετο δὲ πορευομένων ἡμῶν εἰς προ-
σευχήν, παιδίσκην τινὰ ἔχουσιν πνεῦμα Πύ-
θωνος, ἀπαντῆσαι ἡμῖν, ἥτις ἐργασίαν πολλήν
παρεῖχε τοῖς κυρίοις αὐτῆς, μαντευομένη.

26 Ἄφνω δὲ σεισμὸς ἐγένετο μέγας, ὥστε
σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου· ἀνεώ-
χθησάν τε παραχρῆμα αἱ θύραι πᾶσαι, καὶ πάν-
των τὰ δεσμὰ ἀνέθη.

29 Αἰτήσας δὲ φῶτα, εἰσεπήδησε, καὶ, ἔντρο-
μος γενόμενος, προσέπεσε τῷ Παύλῳ καὶ τῷ
Σίλῳ.

CHAP. XIX.

12 Ὡστε καὶ ἐπὶ τοὺς ἀσθενοῦντας ἐπιφέ-
ρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμι-
κίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς
νόσους, τά τε πνεύματα τὰ πονηρὰ ἐκπορεύεσθαι
ἀπ' αὐτῶν

CHAP. XX.

9 Καθήμενος δὲ τις νεανίας, ὀνόματι Εὐτυ-
χος, ἐπὶ τῆς θυρίδος, καταφερόμενος ὕπνῳ βαθεῖ,
διαλεγόμενου τοῦ Παύλου ἐπὶ πλείον, κατε-
νεχθεὶς ἀπὸ τοῦ ὕπνου, ἔπεσεν ἀπὸ τοῦ τριστεύγου
κάτω· καὶ ᾗρθη νεκρός.

11 Ἀναβὰς δὲ, καὶ κλάσας ἄρτον καὶ γευ-
σάμενος, ἐφ' ἱκανόν τε ὁμιλήσας ἄχρις αὐγῆς,
οὕτως ἐξῆλθεν.

XVI. 26. ἀνεώχθησαν.] An example of the Attic double aug-
mentation, the syllabic augment being prefixed in addition to
the temporal.

CHAP. XXI.

18 Τῇ δὲ ἐπιούσῃ εἰσῆι ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον· πάντες τε παρεγένοντο οἱ πρεσβύτεροι.

30 Ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ· καὶ ἐπιλαβόμενοι τοῦ Παύλου, εἶλκον αὐτὸν ἔξω τοῦ ἱεροῦ· καὶ εὐθέως ἐκλείσθησαν αἱ θύραι.

CHAP. XXII.

7 Ἐπεσὼν τε εἰς τὸ ἔδαφος, καὶ ἤκουσα φωνῆς λεγούσης μοι· Σαοῦλ, Σαοῦλ, τί με διώκεις;

24 Ἐκέλευσεν αὐτὸν ὁ χιλιάρχος ἄγεσθαι εἰς τὴν παρεμβολήν, εἰπὼν μᾶστιξιν ἀνετάξεσθαι αὐτόν· ἵνα ἐπιγνῶ, δι' ἣν αἰτίαν οὕτως ἐπεφώνουν αὐτῷ.

CHAP. XXIII.

20 Εἶπε δέ· Ὅτι οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτησαί σε, ὅπως αὔριον εἰς τὸ συνέδριον καταγάγῃς τὸν Παῦλον, ὥς μέλλοντές τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ.

XXI. 18. ἐπιούσῃ.] Supply ἡμέρα. Compare notes on Matthew vi. 30, Luke xxiv. 1, and John i. 29.

30. εἶλκον.] See note on ch. xiv. 16.

XXIII. 20. τοῦ ἐρωτησαί.] *for the purpose of asking.* See note on Luke xxii. 31.

καταγάγῃς.] The Attic reduplication. See note on ch. vi. 14.

CHAP. XXIV.

16 Ἐν τούτῳ δὲ αὐτὸς ἀσκῶ, ἀπρόσκοπον
 συνείδησιν ἔχειν πρὸς τὸν Θεὸν καὶ τοὺς ἀνθρώ-
 πους διαπαντός.

CHAP. XXV.

17 Συνελθόντων οὖν αὐτῶν ἐνθάδε, ἀναβολὴν
 μηδεμίαν ποιησάμενος, τῇ ἐξῆς καθίσας ἐπὶ τοῦ
 βήματος, ἐκέλευσα ἀχθῆναι τὸν ἄνδρα.

CHAP. XXVI.

22 Ἐπικουρίας οὖν τυχὼν τῆς παρὰ τοῦ Θεοῦ,

XXIV. 16. ἀσκῶ.] Supply *ἐμαυτὸν, I exercise myself*. The active voice is here used in the sense of the middle. See note on Luke xii. 32.

διαπαντός.] adverb, *always*. It is really an elliptical expression for *διὰ παντὸς χρόνου, through all time*.

XXV. 17. ἐνθάδε.] *hither*, from *ἐνθα, here*, and *δέ*, which in this case is an enclitic particle, indicating *motion to*. This use of *δέ*, as an enclitic, is common among the poets; as, *πόλεμόνδε, to war*; *Οὐλυμπόνδε, to Olympus*. On the contrary, the particle *θί* or *θεν*, also an enclitic, is used to signify *motion from* a place, in a great number of instances; as, *μακρόθεν, or ἀπὸ μακρόθεν, from afar*; *οὐρανόθεν, from heaven*; *ἐντεῦθεν* (from *ἐνθα*), *hence*, etc. The change of the aspirate mute of *ἐνθα* into *τ*, in the last compound (*ἐντεῦθεν*), is remarkable as illustrating two orthographical principles:—1. That two consecutive syllables in the same word rarely begin with aspirates, and never with aspirate mutes of the same class, i.e. labials, dentals, or gutturals; and, 2. That in cases where such syllables are brought into connexion, the initial mute of the first of the two, and not of the second, changes its order from aspirate to smooth, i.e. from *φ* to *π*, from *θ* to *τ*, or from *χ* to *κ*.

τῇ ἐξῆς.] i.e. *τῇ ἡμέρᾳ*. See note on ch. xxi. 18, and the notes there referred to.

ἄχρι τῆς ἡμέρας ταύτης ἔστηκα, μαρτυρούμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων, ὃν τε οἱ προφῆται ἐλάλησαν μελλόντων γίνεσθαι, καὶ Μωσῆς.

CHAP. XXVII.

10 Λέγων αὐτοῖς· Ἄνδρες, θεωρῶ, ὅτι μετὰ ὕβρεως καὶ πολλῆς ζημείας, οὐ μόνον τοῦ φόρτου καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν, μέλλειν ἔσεσθαι τὸν πλοῦν.

12 Ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν, οἱ πλείους ἔθεντο βουλὴν, ἀναχθῆναι καὶ κεῖθεν, εἴ πως δύναιτο καταντήσαντες εἰς Φοίνικα παραχειμάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ Λίβα καὶ κατὰ Χῶρον.

13 Ὑποπνεύσαντος δὲ Νότου, δόξαντες τῆς προθέσεως κεκρατηκέναι, ἄραντες ἄσπον παρέλέγοντο τὴν Κρήτην.

14 Μετ' οὐ πολὺ δὲ ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικός, ὃ καλούμενος Εὐροκλύδων.

28 Καὶ βολίσαντες, εὐρον ὀργυιὰς εἴκοσι·

XXVII. 12. *καὶ κεῖθεν.*] See note on Mark xvi. 18.

13. *ἄραντες.*] i.e. ἀγκύραν, having lifted or weighed anchor. Others understand, ναῦν.

14. *ἔβαλε.*] struck *itself* (ἐαυτὸν) against it. It may be observed, in general, that when active verbs are used in a neuter or middle sense, the reciprocal pronoun, ἐαυτὸν, is understood.

αὐτῆς.] Some consider the pronoun as referring to Κρήτην in the preceding verse. Others refer it to ναῦν, understood there after ἄραντες. The sentence might be rendered *a tempestuous wind struck against her*, i.e. against the ship. It is however to be observed that, throughout the chapter, the ship is called πλοῖον, except in ver. 41, where it is called ναῦς.

βραχὺ δὲ διαστήσαντες, καὶ πάλιν βολίσαντες, εὗρον ὀργυιᾶς δεκαπέντε.

38 Κορεσθέντες δὲ τροφῆς, ἐκούφιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν σῆτον εἰς τὴν θάλασσαν.

40 Καὶ τὰς ἀγκύρας περιελόντες εἶων εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων· καὶ ἐπάραντες τὸν ἀρτέμονα τῇ πνεύσῃ, κατείχον εἰς τὸν αἰγιαλόν.

41 Περιπεσόντες δὲ εἰς τόπον διθάλασσον, ἐπώκειλαν τὴν ναῦν· καὶ ἡ μὲν πρῶρα ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων.

43 Ὁ δὲ ἐκατόνταρχος, βουλόμενος διασῶσαι τὸν Παῦλον, ἐκώλυσεν αὐτοὺς τοῦ βουλήματος, ἐκέλευσε τε τοὺς δυναμένους κολυμβᾶν, ἀπορρίψαντας πρώτους ἐπὶ τὴν γῆν ἐξιέναι·

44 Καὶ τοὺς λοιποὺς, οὓς μὲν ἐπὶ σανίσιν, οὓς

38. τροφῆς.] See note on John vi. 13, and Acts ii. 13. In all these cases the preposition, ἐκ, is understood before the genitive.

40. εἶων.] After this word supply ἐαυτοὺς, or τὸ πλοῖον, *They committed themselves, or the ship, to the sea.* The words, τὸ πλοῖον, are also to be understood in this verse after κατείχον. Others, after εἶων, understand ἀγκύρας, taken from the preceding clause. The interpretation, according to this view, would be, "Having cut off the anchors, they let them fall into the sea."

πνεύσῃ.] Supply ἀντα.

41. ἐρείσασα,] *having fixed itself* [ἐαυτὴν, understood], i. e. *stuck fast.*

43. ἀπορρίψαντας.] Supply ἐαυτοὺς.

44. οὓς μὲν... οὓς δὲ.] In distributive sentences, οἱ μὲν, followed by οἱ δὲ, signifies, *some ... others.* See Matt. xiii. 23, where ὁ μὲν... ὁ δὲ, is used in a similar manner.

τῶν.] i. e. τῶν [μερίων] *some of the [parts] of the ship.*

δὲ ἐπὶ τίνων τῶν ἀπὸ τοῦ πλοίου· καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.

CHAP. XXVIII.

2 Οἱ δὲ βάρβαροι παρείχον οὐ τὴν τυχοῦσαν φιланθρωπίαν ἡμῖν· ἀνάψαντες γὰρ πυρὰν, προσελάβοντο πάντας ἡμᾶς, διὰ τὸν ὑετὸν τὸν ἐφεστῶτα, καὶ διὰ τὸ ψῦχος.

3 Συστρέψαντος δὲ τοῦ Παύλου φρυγάνων πλήθος, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα ἐκ τῆς θερμῆς ἐξελθοῦσα καθῆψε τῆς χειρὸς αὐτοῦ.

6 Οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι, ἣ καταπίπτειν ἄφνω νεκρόν. Ἐπὶ πολὺ δὲ αὐτῶν προσδοκῶντων, καὶ θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι ἔλεγον, θεὸν αὐτὸν εἶναι.

9 Τούτου οὖν γενομένου, καὶ οἱ λοιποὶ οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ, προσήρχοντο καὶ ἐθεραπεύοντο.

XXVIII. 2. τυχοῦσαν.] *τυγχάνω* is *to happen*. Hence the participle, *τυχών*, is *any that has happened or may happen*, i. e. *such as is commonly found*; thus, οὐ τὴν τυχοῦσαν φιλανθρωπίαν, comes to signify, *no common, or no little kindness*.

ἐφεστῶτα.] Att. for ἐφεστήκωτα. In a few perfects from verbs in *άω*, the penultimate vowel *η* is sometimes shortened by restoring the vowel of the root, which has been lengthened to form the perfect, and *κ* is dropped: as, *ἔσταα* for *ἔστηκα*, *γέγαα* for *γέγηκα*. The participle, *ἑσταὸς*, from this contracted perfect is still further contracted in the Attic dialect, and converted into *ἐστῶς*, which is declined, -ὢς, -ῶσα, -ῶς, not -ὢς, -ύια, -ὸς. The neuter is *ἐστῶς*, not *ἐστὸς*, since by the laws of contraction the neuter *ἑσταὸς* becomes *ἐστῶς*; but the feminine is not only contracted, but the form of declension is changed. This Attic feminine occurs in John viii. 9.

23 Ταξάμενοι δὲ αὐτῷ ἡμέραν, ἦκον πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες, οἷς ἐξετίθετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ Θεοῦ, πείθων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ, ἀπὸ τε τοῦ νόμου Μωσέως καὶ τῶν προφητῶν, ἀπὸ πρωτὶ ἕως ἐσπέρας.

ROMANS.

CHAP. I.

29 Πεπληρωμένους πάσῃ ἀδικίᾳ, πορνείᾳ, πονηρίᾳ, πλεονεξίᾳ, κακίᾳ· μεστοὺς φθόνου, φόνου, ἔριδος, δόλου, κακοηθείας·

30 Ψιθυριστὰς, καταλάλους, θεοστυγεῖς, ὕβριστας, ὑπερηφάνους, ἀλαζόνας, ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς.

CHAP. II.

1 Διὸ ἀναπολόγητος εἶ, ὃ ἄνθρωπε πᾶς ὁ κρίνων· ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις· τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων.

CHAP. III.

13 Τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν· ταῖς

23. τὰ.] See note on Acts i. 3.

III. 13. ἀνεωγμένος.] The Attic double augment. See note on John xix. 33, and compare note on Acts vi. 14. The tendency in the Attic dialect to increase the length of vowels and to introduce a new syllable, in the augmented tenses of verbs beginning with a vowel, is one of its most characteristic features. The augment is sometimes even tripled, as in the case of

γλώσσαις αὐτῶν ἐδολιούσαν· ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν.

14 Ὡν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει.

CHAP. V.

7 Μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν.

CHAP. VIII.

8 Οἱ δὲ ἐν σαρκὶ ὄντες, Θεῷ ἀρέσαι οὐ δύνανται.

CHAP. IX.

20 Μενούνηγε, ὦ ἄνθρωπε, σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ Θεῷ; Μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι· Τί με ἐποίησας οὕτως;

27 Ἡσαΐας δὲ κρᾶζει ὑπὲρ τοῦ Ἰσραήλ· Ἐὰν ᾗ ὁ ἀριθμὸς τῶν νιῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα σωθήσεται.

CHAP. XI.

4 Ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; Κατέλιπον ἐμαντῷ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.

ἠμεύχθησαν, 3 pl. 1 aor. p. of ἀνοίγω. Another instance of double augmentation is ἠμελλε, 3 sing. imperf. of μέλλω.

ἐδολιούσαν.] 3 plur. imperf. of δολιύω, Boeotic for ἐδολίουν. So ἤλθοσαν for ἦλθον.

XI. 4. τῇ Βάαλ.] i. e. to the image [εἰκόνι] of Baal. This expression resembles the phrases, εἰς ἄδου, ἐν ἄδου, i. e. εἰς οἶκον ἄδου, ἐν οἴκῳ ἄδου; and the Latin, *ad Veneris*, i. e. To Venus's (temple). Βάαλ, however, is sometimes feminine in the Septuagint.

9 Καὶ Δαβὶδ λέγει· Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα, καὶ εἰς θήραν, καὶ εἰς σκάνδαλον, καὶ εἰς ἀνταπόδομα αὐτοῖς.

10 Σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν, τοῦ μὴ βλέπειν· καὶ τὸν νῶτον αὐτῶν διαπαντὸς σύγκαμψον.

17 Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ, ἀγριέλαιος ὢν, ἐνεκεντρίσθης ἐν αὐτοῖς, καὶ συγκοινωνὸς τῆς ῥίζης καὶ τῆς πιότητος τῆς ἐλαίας ἐγένου.

33 Ὡς βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ· ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ.

CHAP. XII.

20 Ἐὰν οὖν πεινᾷ ὁ ἐχθρὸς σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν, ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.

I. CORINTHIANS.

CHAP. III.

19 Ἡ γὰρ σοφία τοῦ κόσμου τούτου, μωρία παρὰ τῷ Θεῷ ἐστι· γέγραπται γάρ· Ὁ δραστήσιμος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν.

10. τοῦ βλέπειν.] See note on Luke xxii. 31.

CHAP. IV.

8 Ἡδη κεκορεσμένοι ἐστέ, ἤδη ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὄφελόν γε ἐβασιλεύσατε· ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν.

13 Βλασφημούμενοι, παρακαλοῦμεν ὥς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίψημα ἕως ἄρτι.

CHAP. VII.

5 Μὴ ἀποστερεῖτε ἀλλήλους, εἰ μὴ τι ἂν ἐκ συμφώνου πρὸς καιρὸν, ἵνα σχολάζητε τῇ νηστείᾳ καὶ τῇ προσευχῇ· καὶ πάλιν ἐπὶ τὸ αὐτὸ συνέρχεσθε, ἵνα μὴ πειράξῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν.

35 Τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν συμφέρον λέγω· οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὐσχημον καὶ εὐπρόσεδρον τῷ Κυρίῳ ἀπερισπάτως.

CHAP. VIII.

10 Ἐὰν γάρ τις ἴδῃ σε, τὸν ἔχοντα γινώσιν, ἐν εἰδωλείᾳ κατακείμενον, οὐχὶ ὁ συνείδησις αὐτοῦ, ἀσθενοῦς ὄντος, οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν;

13 Διόπερ εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.

CHAP. IX.

9 Ἐν γὰρ τῷ Μωσέως νόμῳ γέγραπται· Οὐ

VII. 5. ἀκρασίαν.] The word, ἀκρασία, from *a*, *not*, and *κράσις*, *mixture*, is primitively applied to a *bad temperature* of the air, and

φιμώσεις βοῦν ἀλοῶντα. Μὴ τῶν βοῶν μέλει τῷ Θεῷ;

17 Εἰ γὰρ ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι.

26 Ἐγὼ τοίνυν οὕτω τρέχω, ὥς οὐκ ἀδήλως· οὕτω πυκτεύω, ὥς οὐκ ἀέρα δέρω.

CHAP. XI.

6 Εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ κειράσθω· εἰ δὲ αἰσχροὺς γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω.

15 Γυνὴ δὲ ἐὰν κομᾷ, δόξα αὐτῇ ἐστίν; ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται αὐτῇ.

CHAP. XII.

17 Εἰ ὅλον τὸ σῶμα ὀφθαλμοῦς, ποῦ ἡ ἀκοή; Εἰ ὅλον ἀκοή, ποῦ ἡ ὁσφρησις;

28 Καὶ οὐς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ, πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, εἶτα χαρίσματα

opposed to *εὐκρασία*, a good temperature. Hence *εὐκρασία* and *ἀκρασία* are also used to express a happy mixture or temperament of the body, or the reverse; but in this passage, *ἀκρασία* is used in the sense of *ἀκράτεια*, incontinence, intemperance. When taken in this sense, *ἀκρασία* ought to be considered as a derivative of *ἐκρατής*, incontinent, rather than of *κράσις*.

IX. 9. βοῶν.] This genitive is governed by *περὶ*, understood.

17. οἰκονομίαν πεπίστευμαι.] *I have been intrusted [with] the stewardship, I have the stewardship committed to me; for ἡ οἰκονομία πεπίστευταί μοι.* This is not an unusual construction of the passive voice. Another instance of it occurs in Rom. iii. 2.

XII. 28. οὐς μὲν.] See note on Acts xxvii. 44. The corresponding οὐς δὲ is here omitted.

ιαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσσῶν.

CHAP. XIII.

1 Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἡχῶν, ἢ κύμβαλον ἀλαλάζον.

4 Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται· ἡ ἀγάπη οὐ ζηλοῖ· ἡ ἀγάπη οὐ περπερεύεται, οὐ φυσιοῦται.

CHAP. XIV.

7 Ὅμως τὰ ἄψυχα φωνὴν διδόντα, εἴτε αὐλὸς, εἴτε κιθάρα, ἐὰν διαστολὴν τοῖς φθόγγοις μὴ δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον;

30 Ἐὰν δὲ ἄλλῳ ἀποκαλυφθῇ καθημένῳ, ὁ πρῶτος σιγάτω.

CHAP. XV.

15 Εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ Θεοῦ· ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ, ὅτι ἤγειρε τὸν Χριστόν· ὃν οὐκ ἤγειρεν, εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται.

31 Καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν ὑμετέραν

XIV. 7. ὅμως.] *ὅμως* seems here to be used in the sense of *ὁμῶς*, a contracted form of *ὁμοίως* in *like wise* or *similarly*.

ἄψυχα.] i.e. *ὄργανα*, instruments.

XV. 15. εἴπερ ἄρα.] The force of these particles is, *if (εἰ) at least (πέρ) for argument's sake, or forsooth (ἄρα)*.

31. νῆ.] This particle is used in affirmative adjurations; *μὰ*, in negative (but sometimes in affirmative) oaths. Both are followed by an accusative case. The word, *δμνυμι* (or *μαρτύρομαι*,

καύχῃσιν, ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

33 Μὴ πλανᾶσθε. Φθείρουσιν ἡθὴ χρηστὴ ὁμιλία κακαί.

II. CORINTHIANS.

CHAP. II.

14 Τῷ δὲ Θεῷ χάρις, τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ, καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ.

17 Οὐ γάρ ἐσμεν, ὥς οἱ πολλοὶ, καπηλεύοντες τὸν λόγον τοῦ Θεοῦ, ἀλλ' ὥς ἐξ εἰλικρινείας, ἀλλ' ὥς ἐκ Θεοῦ, κατενώπιον τοῦ Θεοῦ, ἐν Χριστῷ λαλοῦμεν.

CHAP. III.

15 Ἀλλ' ἕως σήμερον, ἡνίκα ἀναγινώσκεται Μωσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κείται.

or the like), is generally expressed with them. It is here understood.

33. φθείρουσιν.] For φθείρουσι by the usual paragoge. The words,

Φθείρουσιν ἡθὴ χρηστὴ ὁμιλία κακαί,

form a trimeter or Senarian Iambic verse, a quotation from the comic poet Menander. Others read χρηστὰ, which reduces the verse to prose, and it then ceases to be a direct citation.

χρηστὴ] for χρηστὰ. After the apocope of α, the τ coming before the aspirated vowel ῥ, in the next word, becomes the aspirate of its class (dentals). This is a consequence of a very general law for the assimilation of the *order* of a mute to that of the letter coming after it. Compare note on Acts xxv. 17.

16 Ἦνίκα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, περιαιρεῖται τὸ κάλυμμα.

CHAP. IV.

17 Τὸ γὰρ παραντίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν, καθ' ὑπερβολὴν εἰς ὑπερβολὴν, αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν.

CHAP. V.

2 Καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες.

CHAP. VI.

7 Ἐν λόγῳ ἀληθείας, ἐν δυνάμει Θεοῦ, διὰ τῶν ὄπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν.

CHAP. VII.

7 Οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ἢ παρεκλήθῃ ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμὸν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ· ὥστε με μᾶλλον χαρῆναι.

III. 16. ἐπιστρέψῃ.] See note on Luke xxii. 32.

IV. 17. τὸ παραντίκα ἐλαφρὸν.] It is an ordinary idiom in Greek to use adverbs of time, instead of adjectives, with substantives; as, ὁ νῦν βασιλεὺς, the *now* king; οἱ τότε Ἕλληνες, the *then* Greeks. So here (the adjective ἐλαφρὸν being taken substantively) the phrase, τὸ παραντίκα ἐλαφρὸν, means *the momentary lightness*.

καθ' ὑπερβολὴν εἰς ὑπερβολὴν.] *In excess to excess*, i. e. *immeasurably surpassing all expression*, a phrase indicative of the inconceivable vastness of eternity.

CHAP. VIII.

20 Στελλόμενοι τοῦτο, μή τις ἡμᾶς μωμήσῃται ἐν τῇ ἀδρότῃ ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν.

CHAP. IX.

2 Οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν, ὅτι Ἀχαῖα παρεσκεύασται ἀπὸ πέρυσι· καὶ ὁ ἐξ ὑμῶν ζῆλος ἠρέθισε τοὺς πλείονας.

CHAP. X.

2 Δέομαι δὲ, τὸ μὴ παρὼν θαρρῆσαι τῇ πεποιθήσει, ἣ λογίζομαι τολμῆσαι ἐπὶ τινὰς τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας.

4 Τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά, ἀλλὰ δυνατὰ τῷ Θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων.

CHAP. XI.

2 Ζηλῶ γὰρ ὑμᾶς Θεοῦ ζήλῳ· ἡρμοσάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ, παρθένον ἀγνήν παραστήσαι τῷ Χριστῷ.

8 Ἄλλας ἐκκλησίας ἐσύλησα, λαβὼν ὀψώνιον, πρὸς τὴν ὑμῶν διακονίαν· καὶ παρὼν πρὸς ὑμᾶς καὶ ὑστερηθεὶς, οὐ κατενάρκησα οὐδενός.

25 Τρὶς ἐρράβδίσθην, ἅπαξ ἐλιθάσθην, τρὶς ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα.

X. 4. δυνατὰ τῷ Θεῷ.] See note on Acts vii. 20.

XI. 26. γίνους.] Understand ἐμοῦ, i.e. by my countrymen.

26 Ὅδοιπορίαις πολλάκις· κινδύνοις ποταμῶν, κινδύνοις ληστών, κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἔθνων, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ, κινδύνοις ἐν θαλάσῃ, κινδύνοις ἐν ψευδαδέλφοις·

27 Ἐν κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι.

33 Καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους, καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ.

CHAP. XII.

4 Ὅτι ἡρπάγη εἰς τὸν παράδεισον, καὶ ἤκουσεν ἄρρητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι.

7 Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος Σατᾶν, ἵνα με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι.

15 Ἐγὼ δὲ ἥδιστα δαπανήσω καὶ ἐκδαπανη-

27. ἀγρυπνίαις] From *a*, *not*, and *ὑπνος*, the letters *γρ* being *eurhōniæ gratiā*, to prevent the hiatus in *ἀϋπνία*.

XII. 4. ἐξόν.] Participle neuter, from the impersonal verb *ἔξεστι*, it is *lawful* or *permissible*. To make the sentence complete, *ἐστὶ* should be understood, but the word *ἐξόν* is often put *absolutely* in the sense of *when it is lawful*. This is sometimes called the *nominative* or *accusative absolute*.

15. ἥδιστα.] Superlative adverb. The comparative and superlative of adverbs derived from adjectives is generally the neuter of the corresponding degree of the adjective. Sometimes the neuter singular is used, sometimes the neuter plural; as *ταχὺ*, comparative *θάρρον* (the neuter *singular* of the adjective), superlative *τάχιστα* (the neuter *plural* of the adjective).

θήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν· εἰ καὶ περισσοτέρως ὑμᾶς ἀγαπῶν, ἤττον ἀγαπῶμαι.

GALATIANS.

CHAP. I.

23 Μόνον δὲ ἀκούοντες ἦσαν· Ὅτι ὁ διώκων ἡμᾶς ποτε, νῦν εὐαγγελίζεται τὴν πίστιν, ἣν ποτε ἐπόρθει.

CHAP. II.

5 Οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς.

9 Καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες στύλοι εἶναι, δεξιᾶς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίας· ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν.

CHAP. III.

1 Ὡ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανε τῇ ἀληθείᾳ μὴ πείθεσθαι; οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη, ἐν ὑμῖν ἐσταυρωμένος.

5 Ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ Πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου, ἡ ἐξ ἀκοῆς πίστεως;

II. 9. ἡμεῖς.] Supply πορευόμεθα.

CHAP. V.

9 Μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ.

13 Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις.

15 Εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε, μὴ ὑπὸ ἀλλήλων ἀναλωθῇτε.

CHAP. VI.

7 Μὴ πλανᾶσθε· Θεὸς οὐ μυκτηρίζεται· ὁ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει.

16 Καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνην ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ.

EPHESIANS.

CHAP. I.

14 Ὃς ἐστὶν ἀρράβων τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

CHAP. IV.

14 Ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι

V. 13. μὴ.] After μὴ supply *δίδωτε*.

VI. 7. ὁ...ἐὰν.] Like *ἐὰν*, when used with the subjunctive (as here), and preceded by the relative pronoun *ὅς*, signifies *-soever*. At the beginning of a sentence, *ἐὰν* generally means *if*; or, if followed by *μὴ*, *except*. On the force of *ἐὰν*, when used with the indicative, see note on Matt. xi. 21.

16. εἰρήνην.] Understand *ἔσται*.

καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης.

19 Οἵτινες ἀπηλγηκότες, ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ.

CHAP. V.

6 Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.

13 Τὰ δὲ πάντα ἐλεγχόμενα, ὑπὸ τοῦ φωτὸς, φανεροῦνται· πᾶν γὰρ τὸ φανερούμενον, φῶς ἐστι.

27 Ἵνα παραστήσῃ αὐτὴν ἑαυτῷ ἔνδοξον, τὴν ἐκκλησίαν, μὴ ἔχουσαν σπίλον, ἢ ῥυτίδα, ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ᾗ ἁγία καὶ ἄμωμος.

CHAP. VI.

14 Στήτε οὖν περιζωσάμενοι τὴν ὀσφῦν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης.

16 Ἐπὶ πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι.

21 Ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμὲ, τί πράσσω, πάντα ὑμῖν γνωρίσει Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν Κυρίῳ.

VI. 21. τὰ.] Supply πράγματα. See note, Acts i. 3.

PHILIPPIANS.

CHAP. I.

22 Εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου, καὶ τί αἰρήσομαι, οὐ γνωρίζω.

28 Καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων· ἥτις αὐτοῖς μὲν ἐστὶν ἔνδειξις ἀπωλείας, ὑμῖν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ Θεοῦ.

CHAP. II.

10 Ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθο-

νών.

CHAP. III.

1 Τὸ λοιπὸν, ἀδελφοί μου, χαίρετε ἐν Κυρίῳ· τὰ αὐτὰ γράφειν ὑμῖν, ἐμοὶ μὲν οὐκ ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές.

8 Ἀλλὰ μενοῦνγε καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου μου, δι' ὃν τὰ πάντα ἐξήμιώθην, καὶ ἡγοῦμαι σκύβαλα εἶναι, ἵνα Χριστὸν κερδήσω.

CHAP. IV.

8 Τὸ λοιπὸν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνὰ, ὅσα δίκαια, ὅσα ἀγνὰ, ὅσα προσ-

I. 22. εἰ δέ.] Supply μοὶ συμβῇ. If to live in the flesh *fall to my lot*. Also after τοῦτό μοι supply ἵσταται.

III. 1. τὰ αὐτὰ.] αὐτὸς by itself is *he*; but with the article, ὁ αὐτὸς is *the same*.

φιλῇ, ὅσα εὖφημα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε.

10 Ἐχάρην δὲ ἐν Κυρίῳ μεγάλως, ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ ἐφρονεῖτε, ἡκαιρεῖσθε δέ.

COLOSSIANS.

CHAP. I.

23 Εἴ γε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἐδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὐ ἡκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ τῇ κτίσει τῇ ὑπὸ τὸν οὐρανόν· οὐ ἐγενόμην ἐγὼ Παῦλος διάκονος.

IV. 8. ἀρετῇ.] The original signification of ἀρετῇ—from Ἄρης, Mars, or ἀρρῆν, a male—was *martial* or *manly prowess*, the power of defending the existence of the community being regarded as the primary *virtue*, as *virtue*, κατ' ἐξοχήν. This idea is also conveyed in the derivation of ἀρείων, *better*, and ἀριστος, *best*, from the same root, Ἄρης. The derivation of the Latin *virtus*, from *vir*, a man, is precisely similar. Subsequently, the words ἀρετῇ and *virtus* comprehended all the virtues; but, in the classical writers, they still usually preserved their primitive force. Hence, in the summary of Christian qualities given in the text, ἀρετῇ is evidently used by the apostle to express the *active* or *militant* virtues, as distinguished from the negative ones enumerated in the earlier part of the verse.

10. τὸ...φρονεῖν.] This substantive-infinitive is governed by κατὰ understood. Compare notes on Matt. xiii. 25, and Luke xxii. 31.

I. 23. εἴ γε] *if at least*.

εὐαγγελίου οὐ.] The relative is in the genitive by *attraction*. See note on John iv. 14.

CHAP. II.

21 Μὴ ἄψῃ, μηδὲ γέυσῃ, μηδὲ θίγῃς.

CHAP. III.

11 Ὅπου οὐκ ἔνι Ἕλλην καὶ Ἰουδαῖος, περιτομή καὶ ἀκροβυστία· βάρβαρος, Σκύθης· δοῦλος, ἐλεύθερος· ἀλλὰ τὰ πάντα καὶ ἐν πᾶσι Χριστός.

12 Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ Θεοῦ ἅγιοι καὶ ἡγαπημένοι, σπλάγχνα οἰκτιρμοῦ, χρηστότητα, ταπεινοφροσύνην, πραότητα, μακροθυμίαν.

15 Καὶ ἡ εἰρήνη τοῦ Θεοῦ βραβενέτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώματι, καὶ εὐχάριστοι γίνεσθε.

16 Ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως· ἐν πάσῃ σοφίᾳ διδάσκοντες καὶ νοθετοῦντες ἑαυτοὺς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ἐν χάριτι ᾄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ Κυρίῳ.

CHAP. IV.

6 Ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι ἡρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι.

10 Ἀσπάζεταιται ὑμᾶς Ἀρίσταρχος ὁ συναυχ-

III. 11. ἔνι] for ἔνεστι.

16. πλουσίως] ἵνα ἦτε, in order that ye may be, or some such words, are wanting here to complete the sense.

IV. 6. ὑμῶν.] Understand ἑστώ.

εἰδέναι] in order that ye may know. Compare note on Luke xii. 31.

μάλωτός μου, καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβα,
περὶ οὗ ἐλάβετε ἐντολάς· ἐὰν ἔλθῃ πρὸς ὑμᾶς,
δέξασθε αὐτόν.

I. THESSALONIANS.

CHAP. II.

2 Ἀλλὰ καὶ προπαθόντες καὶ ὑβρισθέντες,
καθὼς οἴδατε, ἐν Φιλίπποις, ἐπαρρήσιασάμεθα
ἐν τῷ Θεῷ ἡμῶν λαλήσαι πρὸς ὑμᾶς τὸ εὐαγγέ-
λιον τοῦ Θεοῦ ἐν πολλῷ ἀγῶνι.

5 Οὐτε γάρ ποτε ἐν λόγῳ κολακείας ἐγενή-
θημεν, καθὼς οἴδατε· οὐτε ἐν προφάσει πλεο-
νεξίας, Θεὸς μάρτυς.

7 Ἀλλ' ἐγενήθημεν ἥπιοι ἐν μέσῳ ὑμῶν, ὥς
ἂν τροφὸς θάλπη τὰ ἑαυτῆς τέκνα·

8 Οὕτως, ἰμειρόμενοι ὑμῶν, εὐδοκοῦμεν μετα-
δοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ Θεοῦ,
ἀλλὰ καὶ τὰς ἑαυτῶν ψυχὰς, διότι ἀγαπητοὶ
ἡμῖν γεγέννησθε.

CHAP. V.

6 Ἄρα οὖν μὴ καθεύδωμεν ὥς καὶ οἱ λοιποὶ,
ἀλλὰ γρηγορῶμεν καὶ νήφωμεν.

10. Βαρνάβα.] Genitive of Βαρνάβας. Scriptural proper names in *as* form the genitive by dropping *s*. In the other cases they are inflected regularly.

V. 6. Ἄρα οὖν.] These words taken together mean *therefore*, or *therefore at length*, or *to conclude*.

II. THESSALONIANS.

CHAP. I.

9 Οἵτινες δίκην τίσουσιν, ὀλεθρον αἰώνιον, ἀπὸ προσώπου τοῦ Κυρίου, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ.

I. TIMOTHY.

CHAP. II.

2 Ὑπὲρ βασιλέων, καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων· ἵνα ἡρεμον καὶ ἡσύχιον βίον διαγώμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

7 Εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος, (ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι) διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ.

8 Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ.

9 Ὡσαύτως καὶ τὰς γυναῖκας ἐν καταστολῇ κοσμίῳ, μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν, ἢ χρυσῷ, ἢ μαργαρίταις, ἢ ἱματισμῷ πολυτελεῖ.

12 Γυναικὶ δὲ διδάσκειν οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἄνδρὸς, ἀλλ' εἶναι ἐν ἡσυχίᾳ.

II. 12. αὐθεντεῖν.] The word αὐθέντης or αὐτοέντης (from αὐτός and ἔημι) originally signified a *murderer*, and particularly one who lays violent hands on himself, a *suicide*. It also meant one acting by his own independent power, an *autocrat*, an *originator*. Hence αὐθεντέω comes to signify, to *exercise irresponsible power*,

CHAP. III.

3 Μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχρο-
κερδῇ· ἀλλ' ἐπεικῇ, ἄμαχον, ἀφιλάργυρον.

7 Δεῖ δὲ αὐτὸν καὶ μαρτυρίαν καλὴν ἔχειν
ἀπὸ τῶν ἔξωθεν· ἵνα μὴ εἰς ὀνειδισμόν ἐμπέσῃ
καὶ παγίδα τοῦ διαβόλου.

CHAP. IV.

7 Τοὺς δὲ βεβήλους καὶ γραώδεις μύθους
παραιτοῦ· γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν.

CHAP. V.

4 Εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μαν-
θανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν, καὶ
ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις· τοῦτο γάρ
ἐστὶ καλόν, καὶ ἀπόδεκτον ἐνώπιον τοῦ Θεοῦ.

6 Ἡ δὲ σπαταλῶσα, ζῶσα τέθνηκε.

23 Μηκέτι ὑδροπότηι, ἀλλ' οἶνφ ὀλίγφ χρῶ
διὰ τὸν στόμαχόν σου, καὶ τὰς πυκνάς σου
ἀσθενείας.

or *tyrannize, over*. Some make it equivalent to *ἐξουσιάζω, to exercise authority over*; but it is here, probably, a much more emphatic word, and more nearly represented by the English *domineer*.

V. 4. *ἔκγονα*.] *Descendants*. In the Authorised Version, the word "nephews" is to be taken in its old sense of *posterity more remote than children*, and is equivalent to the Latin *nepotes*.

εὐσεβεῖν.] The substantive *εὐσέβεια* is used to signify, not only the veneration due to the Deity, but, secondarily, the reverential or pious fulfilment of duty, particularly towards parents. In this passage the verb, *εὐσεβέω*, is taken in the latter of those acceptations. A similar subordination of signification is traceable in the Latin *pius*, and the English *piety*. Some understand *εἰς* or *κατὰ* before *οἶκον*.

CHAP. VI.

8 Ἐχοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσθῆσόμεθα..

10 Ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία· ἧς τινες ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως, καὶ ἑαυτοὺς περιέπειραν ὀδύνας πολλὰς.

17 Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψηλοφρονεῖν, μηδὲ ἡλπικέναι ἐπὶ πλούτου ἀδηλόγητι, ἀλλ' ἐν τῷ Θεῷ τῷ ζῶντι, τῷ παρέχοντι ἡμῖν πλουσίως πάντα εἰς ἀπόλαυσιν.

21 Ἦν τινες ἐπαγγελλόμενοι, περὶ τὴν πίστιν ἡστοχῆσαν. Ἡ χάρις μετὰ σοῦ. Ἀμήν.

II. TIMOTHY.

CHAP. I.

5 Ὑπόμνησιν λαμβάνων τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἣτις ἐνέγκησε πρῶτον ἐν τῇ

VI. 21. χάρις.] Supply *ἔστω*.

I. 5.] ἀνυποκρίτου.] When *a*, *not*, is compounded with a word beginning with a vowel, the letter *ν* is generally inserted, *euphoniae gratiâ*, to prevent the hiatus caused by the concurrence of two vowels; as in this word *ἀνυπόκριτος*, and in the word *ἀνήμερος*. The negative prefix *a* is related to the preposition *ἀνευ*, *without*. The *ν* is retained before a vowel; just as the *n* of the Anglo-Saxon indefinite article *an* is retained when the substantive with which it is joined begins with a vowel. The inseparable negative particle, *ἀν-*, corresponds with the Latin *in-*, and the English *un-*, in such words as *in-utilis* *un-happy*.

μάμμη σου Λαίῳδι, καὶ τῇ μητρὶ σου Εὐνείκῃ·
πέπεισμαι δὲ ὅτι καὶ ἐν σοί.

CHAP. II.

5 Ἐὰν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται, εἰὰν
μὴ νομίμως ἀθλήσῃ.

17 Καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν
ἔξει· ὧν ἐστὶν Ὑμέναιος καὶ Φιλητός.

20 Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστι μόνον σκευὴ
χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστρά-
κινα· καὶ ἃ μὲν εἰς τιμὴν, ἃ δὲ εἰς ἀτιμίαν.

CHAP. III.

1 Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις
ἐνστήσονται καιροὶ χαλεποί.

3 Ἀστοργοί, ἄσπονδοί, διάβολοι, ἀκρατεῖς,
ἀνήμεροι, ἀφιλάγαθοι.

13 Πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκό-
ψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες καὶ πλανώ-
μενοι.

17 Ἴνα ἄρτιος ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς
πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.

CHAP. IV.

3 Ἔσται γὰρ καιρὸς, ὅτε τῆς ὑγιαίνουσης
διδασκαλίας οὐκ ἀνέξονται· ἀλλὰ κατὰ τὰς ἐπι-
θυμίας τὰς ἰδίας ἐαυτοῖς ἐπισωρεύουσιν διδασ-
κάλους, κνηθόμενοι τὴν ἀκοήν.

καὶ ἐν σοί.] Supply ἐνώκησε.

II. 20. ἃ μὲν... ἃ δὲ.] See note on Acts xxvii. 44.

III. 3. ἀνήμεροι.] See note on ch. i. 5.

13 Τὸν φερόντην ὃν ἀπέλιπον ἐν Τρωάδι
παρὰ Κάρπφ, ἐρχόμενος φέρε, καὶ τὰ βιβλία,
μάλιστα τὰς μεμβράνας.

TITUS.

CHAP. I.

11 Οὗς δεῖ ἐπιστομίζειν· οἵτινες ὅλους οἴκους
ἀνατρέπουσι, διδάσκοντες ἅ μὴ δεῖ, αἰσχροῦ
κέρδους χάριν.

15 Πάντα μὲν καθαρὰ τοῖς καθαροῖς· τοῖς δὲ
μεμιασμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ
μεμΐανται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις.

CHAP. II.

10 Μὴ νοσφιζομένους, ἀλλὰ πίστιν πᾶσαν
ἐνδεικνυμένους ἀγαθὴν· ἵνα τὴν διδασκαλίαν
τοῦ σωτῆρος ἡμῶν Θεοῦ κοσμῶσιν ἐν πᾶσιν.

PHILEMON.

20 Ναὶ, ἀδελφὲ, ἐγὼ σου ὀναίμην ἐν Κυρίῳ·
ἀνάπαυσόν μου τὰ σπλάγχνα ἐν Κυρίῳ.

L 11. d.] This is not the nominative case to δεῖ, which is an impersonal verb; but the accusative case after διδάσκειν, understood after δεῖ, *teaching things which it is necessary for them not to teach.*

20. ὀναίμην.] The optative mood is here used in its proper and peculiar sense; namely, to express a wish: *May I have joy of thee.*

HEBREWS.

CHAP. II.

17 Ὅθεν ὥφειλε κατὰ πάντα τοῖς ἀδελφοῖς
ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς
ἀρχιερεὺς τὰ πρὸς τὸν Θεόν, εἰς τὸ ἱλάσκεσθαι
τὰς ἀμαρτίας τοῦ λαοῦ.

CHAP. III.

10 Διὸ προσώχθισα τῇ γενεᾷ ἐκείνῃ, καὶ
εἶπον· Ἀεὶ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ
ἔγνωσαν τὰς ὁδοὺς μου.

17 Τίσι δὲ προσώχθισε τεσσαράκοντα ἔτη;
Οὐχὶ τοῖς ἀμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν
τῇ ἐρήμῳ;

CHAP. IV.

3 Εἰσερχόμεθα γὰρ εἰς τὴν κατάπαυσιν οἱ
πιστεύσαντες, καθὼς εἶρηκεν Ὡς ὅμοσα ἐν τῇ
ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσιν

II. 17. τὰ πρὸς τὸν Θεόν.] *As to the things appertaining to God.*
The full construction is, κατὰ τὰ ἀνήκοντα πρὸς τὸν Θεόν.

III. 17. ἔτη.] The accusative of time, *how long*. The idiom is
identical with the English, which frequently omits the preposi-
tion (*during* or *for*) in such cases. See note, Acts ix. 43.

IV. 3. εἰ.] This particle has here the force of a negative. The
same form is used in ch. iii. 11; also in Mark viii. 12. It may be
regarded as belonging to the class of expressions (common among
the ancients) called *euphemismus*, in which a mild form of denial
or statement is used. The suppressed consequent of the hypo-
thetic proposition may be supplied in some such manner as this:
If they enter into my rest, then... I shall have sworn falsely. The
idiom is used only in oaths and solemn asseverations.

μου· καὶ τοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων.

12 Ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ, καὶ ἐνεργῆς, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας.

CHAP. V.

9 Καὶ τελειωθείς ἐγένετο τοῖς ὑπακούουσιν αὐτῷ πᾶσιν αἷτιος σωτηρίας αἰωνίου.

11 Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος λέγειν· ἐπεὶ νωθοὶ γεγόνατε ταῖς ἀκοαῖς.

12 Καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ· καὶ γεγόνατε χρεῖαν ἔχοντες γάλακτος, καὶ οὐ στερεᾶς τροφῆς.

CHAP. VI.

7 Γῇ γὰρ ἡ πιούσα τὸν ἐπ' αὐτῆς πολλάκις ἐρχόμενον ὑετὸν, καὶ τίκτουσα βοτάνην εὐθετον ἐκείνοις, δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ.

14 Ἡ μὲν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε.

VI. 14. ἡ μὲν.] The formula ἡ μὲν, *assuredly*, is in the highest degree emphatic. It is used to introduce the actual words of an oath. The Ionic form, ἡ μὲν, is used in a precisely similar manner in Iliad i. 77.

16 Ἄνθρωποι μὲν γὰρ κατὰ τοῦ μείζονος ὀμνύουσι, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὄρκος.

CHAP. VII.

3 Ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος· μήτε ἀρχὴν ἡμερῶν, μήτε ζωῆς τέλος ἔχων· ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ Θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές.

4 Θεωρεῖτε δὲ, πηλίκος οὗτος, ᾧ καὶ δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης.

22 Κατὰ τοσοῦτον κρείττονος διαθήκης γέγονεν ἔγγυος Ἰησοῦς.

CHAP. IX.

4 Χρυσοῦν ἔχουσα θυματήριον, καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ᾗ στάμνος χρυσῇ ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα, καὶ αἱ πλάκες τῆς διαθήκης.

13 Εἰ γὰρ τὸ αἷμα ταύρων καὶ τράγων, καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους, ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα.

19 Λαληθείσης γὰρ πάσης ἐντολῆς κατὰ νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τράγων μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου, αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐρράντισε.

VII. 4. δεκάτην.] An adjective, agreeing with *μερίδα* understood.

CHAP. XI.

7 Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς κατεσκεύασε κιβωτὸν εἰς σῴτηρίαν τοῦ οἴκου αὐτοῦ· δι' ἧς κατέκρινε τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.

22 Πίστει Ἰωσήφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσε, καὶ περὶ τῶν ὁστέων αὐτοῦ ἐνετείλατο.

33 Οἱ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων.

37 Ἐλιθάσθησαν, ἐπρίσθησαν, ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον· περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν· ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι.

CHAP. XII.

1 Τοιγαροῦν καὶ ἡμεῖς τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα, καὶ τὴν εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα.

5 Καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται· Ὡς μου, μὴ ὀλιγώρει παιδείας Κυρίου, μηδὲ ἐκλύου, ὑπ' αὐτοῦ ἐλεγχόμενος.

8 Εἰ δὲ χωρὶς ἐστε παιδείας, ἧς μέτοχοι γεγόνασι πάντες, ἄρα νόθοι ἐστὲ καὶ οὐχ υἱοί.

XI. 22. τελευτῶν.] See note, Matt. ix. 18.

33. εἰργάσαντο.] See note, Acts xiv. 16.

18 Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ ὄρει, καὶ κεκαυμένῳ πυρὶ, καὶ γνώφῳ, καὶ σκότῳ, καὶ θνέλλῃ,

19 Καὶ σάλπιγγος ἤχῳ, καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρητήσαντο, μὴ προστεθῆναι αὐτοῖς λόγον.

23 Πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων ἐν οὐρανοῖς ἀπογεγραμμένων, καὶ κριτῇ Θεῷ πάντων, καὶ πνεύμασι δικαίων τετελειωμένων.

CHAP. XIII.

4 Τίμος ὁ γάμος ἐν πᾶσι, καὶ ἡ κοιτὴ ἀμίαντος· πόρνους δὲ καὶ μοιχοὺς κρινεῖ ὁ Θεός.

6 Ὡστε θαρρόντας ἡμᾶς λέγειν· Κύριος ἐμοὶ βοηθός, καὶ αὐτὸ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος.

JAMES.

CHAP. I.

11 Ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῷ καύσωνι, καὶ ἐξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε, καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτω καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.

XII. 18. ψηλαφωμένῳ.] The participle ψηλαφώμενος, which is touched or felt, is here taken in the sense of the verbal adjective ψηλαφητός, capable of being felt, i. e. tangible or material; as in the phrase of the Septuagint, ψηλαφητὸν σκότος, "darkness which may be felt," palpable darkness, Exodus x. 21.

19 Ὡστε, ἀδελφοί μου ἀγαπητοί, ἔστω πᾶς ἄνθρωπος ταχύς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν.

23 Ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶ καὶ οὐ ποιητὴς, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ.

26 Εἴ τις δοκεῖ θρησκὸς εἶναι ἐν ὑμῖν, μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ, ἀλλ' ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία.

CHAP. II.

16 Εἶπη δέ τις αὐτοῖς ἐξ ὑμῶν Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε· μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος;

19 Σὺ πιστεύεις ὅτι ὁ Θεὸς εἰς ἐστὶ· καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσι, καὶ φρίσσουσιν.

CHAP. III.

2 Πολλὰ γὰρ πταίμεν ἅπαντες· εἴ τις ἐν

19. τὸ ἀκοῦσαι...τὸ λαλῆσαι.] These infinitives, with the neuter article, are to be taken as substantives. They have the same force as the English verbal substantives, *hearing, speaking*; and the passage might be literally rendered, "Swift to hearing, slow to speaking." See note on Matt. xiii. 25.

II. 19. δαιμόνια πιστεύουσι.] See note, Matt. v. 18, for a rule from which this is a deviation. That rule, however, applies chiefly to inanimate things or neuters taken in a collective sense. But where the things are individualised, or intelligent beings are spoken of, the plural is more appropriate, as here.

III. 2. πολλὰ.] Supply κατὰ before this word.

πταίμεν ἅπαντες.] *We all offend.* In the Authorised Version, observe that *all* is in the nominative, not the objective, case.

λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα.

4 Ἴδου, καὶ τὰ πλοῖα τηλικαῦτα ὄντα, καὶ ὑπὸ σκληρῶν ἀνέμων ἐλαυνόμενα, μετὰγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου ἂν ἡ ὁρμὴ τοῦ εὐθύνοντος βούληται.

5 Οὕτω καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶ, καὶ μεγαλαυχεῖ. Ἴδου, ὀλίγον πῦρ ἡλίκην ὕλην ἀνάπτει.

7 Πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπετῶν τε καὶ ἐναλίων, δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ.

10 Ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα. Οὐ χρὴ, ἀδελφοί μου, ταῦτα οὕτω γίνεσθαι.

11 Μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὁπῆς βρῦει τὸ γλυκὺ καὶ τὸ πικρόν.

7. θηρίων... πετεινῶν... ἐρπετῶν... ἐναλίων.] All these are properly adjectives, the word ζῶων being understood with each of them.

10. ἐκ τοῦ... ἐξέρχεται.] Whether in or out of composition, the preposition ἐκ is used in the form, ἐκ before a consonant, and ἐξ (i.e. ἐκς) before a vowel; ἐκ is the primitive form, ἐξ being used *euphoniæ gratiâ*. It may be observed here, that the general orthographical law—that whenever, in the composition of a word, κ, γ, or χ is followed by σ, the mute and the σ become combined into the double letter ξ—admits of one exception, which occurs in the case of this preposition ἐκ. When ἐκ is compounded with a word beginning with σ, the κ and σ are left separate, and are not combined into ξ: as, ἐκστασις, an *ecstasy*. The reason of this deviation from the general rule is, that the composition of the word may be more obvious.

11. μήτι.] This is used as a note of interrogation of a more

17 Ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστιν, ἔπειτα εἰρηνικὴ, ἐπεικὴς, εὐπειθής, μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος καὶ ἀνυπόκριτος.

CHAP. IV.

14 Οἵτινες οὐκ ἐπίστασθε τὸ τῆς αὔριον ποία γὰρ ἡ ζωὴ ὑμῶν; ἀτμὶς γάρ ἐστιν ἡ πρὸς ὀλίγον φαινομένη, ἔπειτα δὲ ἀφανιζομένη.

CHAP. V.

1 Ἄγε νῦν οἱ πλούσιοι, κλαύσατε ὁλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις.

2 Ὁ πλοῦτος ὑμῶν σέσηπε, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν.

4 Ἰδοὺ, ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάν-

emphatic form than *μή* simply; it is *whether by any means, whether is it possible*. See note on *μή*, Luke xi. 12.

γλυκὺ.] Supply *ὑδωρ* after *γλυκὺ* and after *πικρὸν*. The same word (*ὑδωρ*) is suppressed in Matt. x. 42: *ποτήριον ψυχροῦ μόνου* a cup of cold water only.

17. ἔπειτα.] *Secondly*. The usual meaning of *ἔπειτα* is *next in point of time*; although frequently (as here) used to indicate the *next in order*.

IV. 14. τὸ.] *The affair* or event of to-morrow, *πράγμα*, or *ἐκρησόμενον* (i.e. the thing about to result or take place), being understood.

τῆς.] Compare note on John i. 29, and the notes there referred to.

ὀλίγον.] i.e. *χρόνον*. Compare note, Luke xiii. 8.

V. 1. ἄγε.] This word is here used purely as an adverb, *Go to!* or *Come!* since the plural, *πλούσιοι*, would require *ἄγετε*, if the exclamation were to be considered as a verb.

των τὰς χώρας ὑμῶν, ὁ ἀπεστερημένος ἀφ' ὑμῶν, κράζει· καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα Κυρίου σαβαὼθ εἰσεληλύθασιν.

15 Καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ Κύριος· καὶ ἁμαρτίας ἡ πεποιηκὼς, ἀφεθήσεται αὐτῷ.

I. PETER.

CHAP. I.

5 Τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους διὰ πίστεως, εἰς σωτηρίαν ἐτοιμὴν ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ.

24 Διότι πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος χόρτου· ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε.

CHAP. II.

18 Οἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ καὶ τοῖς σκολιοῖς.

15. ἀφεθήσεται.] *It shall be forgiven*; i.e. ἁμαρτία, a singular, taken out of, or understood from, the plural ἁμαρτίας. Or ἀφεθήσεται may be considered impersonal: *forgiveness shall be granted to him*.

I. 24. ἐξηράνθη...ἐξέπεσε.] The aorists here are used in their peculiar sense of indicating events which are *always* taking place, or sentiments which are *always* true. On the force of the aorist, see notes, Matt. xiii. 15, and John xiii. 26.

II. 18. ὑποτασσόμενοι.] Supply ἵστε.

20 Ποῖον γὰρ κλέος, εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ Θεοῦ.

23 Ὃς λοιδορούμενος οὐκ ἀντελοιδορεῖ, πάσχων οὐκ ἡπείλει· παρεδίδου δὲ τῷ κρίνοντι δικαίως·

24 Ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον· ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι, τῇ δικαιοσύνῃ ζήσωμεν· οὐ τῷ μώλωπι αὐτοῦ ἰάθητε.

CHAP. III.

9 Μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας· τούναντίον δὲ, εὐλογοῦντες· εἰδότες, ὅτι εἰς τοῦτο ἐκλήθητε, ἵνα εὐλογίαν κληρονομήσητε.

23. ἀντελοιδορεῖ... ἡπείλει... παρεδίδου.] These imperfects are used with the peculiar force of the imperfect, which often indicates *habitudo* or *reiteration*. "He never *used to* revile again, never *used to* threaten, always *used to* commit himself," etc. See note, Luke viii. 29.

παρεδίδου.] Supply *ἑαυτὸν* after this word. This is analogous to the use of the English verb *to submit*, which is used (like *παρεδίδου* here) in a neuter sense, the pronoun *himself* being in strict grammatical analysis to be understood.

24. μώλωπι.] Properly, the *weal* raised on the skin by the blow of a whip. The word occurs in the Septuagint in a more general sense, Gen. iv. 23: ἀπέκτεινα νεανίσκον εἰς μώλωπα ἐμοί, "I have slain a young man to my hurt." But it is rarely used otherwise than in its literal acceptance.

οὐ... αὐτοῦ.] The genitive of the relative alone would have been sufficient to convey the sense; the addition of αὐτοῦ gives an intensive force to the sentence: "By whose *own* stripes ye were healed," i.e. he *himself* suffered.

21 Ὡ καὶ ἡμᾶς ἀντίτυπον νῦν σώζει βάπτισμα (οὐ σαρκὸς ἀπόθεσις ρύπον, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν), δι' ἀναστάσεως Ἰησοῦ Χριστοῦ.

CHAP. IV.

3 Ἀρκετὸς γὰρ ἡμῖν ὁ παρεληλυθὸς χρόνος τοῦ βίου τὸ θέλημα τῶν ἐθνῶν κατεργάσασθαι, πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυνγίαις, κώμοις, πότοις, καὶ ἀθεμίτοις εἰδωλολατρείαις.

9 Φιλόξενοι εἰς ἀλλήλους, ἄνευ γογγυσμῶν.

CHAP. V.

5 Ὅμοίως νεώτεροι ὑποτάγητε πρεσβυτέροις πάντες δὲ, ἀλλήλοις ὑποτασσόμενοι, τὴν ταπεινοφροσύνην ἐγκομβώσασθε, ὅτι ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν.

8 Νήψατε, γρηγορήσατε, ὅτι ὁ ἀντίδικος ὑμῶν διάβολος, ὡς λέων ὠρυόμενος, περιπατεῖ, ζητῶν τίνα καταπίῃ.

12 Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ (ὡς λογίζομαι) δι' ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ Θεοῦ, εἰς ἣν ἐστήκατε.

V. 12. ὀλίγων.] i.e. ῥημάτων. See note on τὰ, Acts i. 3.

II. PETER.

CHAP. I.

1 Συμεὼν Πέτρος, δούλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ, τοῖς ἰσότημον ἡμῖν λαχοῦσι πίστιν ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.

19 Καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε προσέχοντες, ὥς λύχνῳ φαίνονται ἐν αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διαυγάζῃ, καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν.

CHAP. II.

4 Εἰ γὰρ ὁ Θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς ζόφου ταρταρώσας, παρέδωκεν εἰς κρίσιν τετηρημένους.

6 Καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας καταστροφῇ κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβεῖν τεθεικώς.

7 Καὶ δίκαιον Λώτ, καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς, ἐρρύσατο.

10 Μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορευομένους, καὶ κυριότητος καταφρονοῦντας· τολμηταί, αὐθάδεις, δόξας οὐ τρέμουσι βλασφημοῦντες.

12 Οὗτοι δὲ, ὥς ἄλογα ζῶα, φυσικὰ, γεγεννημένα εἰς ἄλωσιν καὶ φθοράν, ἐν οἷς ἀγνοοῦσι

βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καταφθαρῇσονται·

13 Κοιμούμενοι μισθὸν ἀδικίας, ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφὴν, σπῖλοι καὶ μῶμοι, ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν, συνευωχούμενοι ὑμῖν,

14 Ὁφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος, καὶ ἀκαταπαύστους ἁμαρτίας· δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην πλεονεξίας ἔχοντες, κατάρas τέκνα.

22 Συμβέβηκε δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας· Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέ-
ραμα· καί· Ὑς λουσαμένη, εἰς κύλισμα βορ-
βόρου.

CHAP. III.

5 Λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, ὅτι

13. κοιμούμενοι.] Attic future participle for κοιμώμενοι. See note, Matt. xxv. 32.

14. μοιχαλίδος.] μοιχαλὶς is properly a feminine adjective ; an example of its being used as such, is to be found in Matt. xii. 39, where the substantive, γενεά, is expressed. Here, however, it is used substantively ; but some understand φύσεως.

22. τὸ.] Supply πρᾶγμα, and translate, "to them happened the event of (i.e. spoken of in) the proverb"; or ῥῆμα, and translate, "to them is applicable the expression of the proverb."

Ὑς.] Equivalent to σὺς, whence the Latin *sus*. The Greek aspirate is sometimes, in derivation, changed into *s*. Other examples of this substitution appear in converting ὑπὲρ into super, ὑπὸ into sub, ἑξ into six, ἑπτὰ into seven, ὕλη into sylvā, etc.

III. 5. λανθάνει.] λανθάνω is to escape the notice of; or be hidden from, "this escaped the notice of them willing (that it should)." It is usually joined with a participle ; and the whole phrase may

οὐρανοὶ ἦσαν ἔκπαλαι, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα, τῷ τοῦ Θεοῦ λόγῳ.

10 Ἦξει δὲ ἡ ἡμέρα Κυρίου ὡς κλέπτῃς ἐν νυκτὶ, ἐν ᾗ οἱ οὐρανοὶ ροιζηδὸν παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται.

12 Προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται, καὶ στοιχεῖα καυσούμενα τήκεται;

I. JOHN.

CHAP. IV.

18 Φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον· ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ.

be conveniently translated by rendering the participle as a verb, and λαθάνω (or its participle) as the adverb *imperceptibly*, *privately*, etc.: as, ἔλαθεν εἰς μέσους ἐμπεσὼν τοὺς πολεμίους, "he unwittingly fell into the midst of enemies."

συνεστῶσα.] An example of the Attic formation of the feminine of a contracted perfect participle. See explanation in note, Acts xxviii. 2.

12. τήκεται.] A present used in a future sense. The evangelical writers, in order to give impressiveness to the narration of striking events, particularly those relating to objects of the sense of sight, frequently use the present, in referring not only to past, but even to future events. A picture is thus called up in the imagination of the reader or hearer, which the stricter and tamer form fails to present. See note on Matt. ii. 19, where an angelic vision is referred to in the present tense.

II. JOHN.

12 Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ ἠβουλή-
θην διὰ χάρτου καὶ μέλανος; ἀλλὰ ἐλπίζω
ἐλθεῖν πρὸς ὑμᾶς, καὶ στόμα πρὸς στόμα λαλή-
σαι, ἵνα ἡ χαρὰ ἡμῶν ᾖ πεπληρωμένη.

III. JOHN.

11 Ἀγαπητέ, μὴ μιμοῦ τὸ κακὸν, ἀλλὰ τὸ
ἀγαθόν· ὁ ἀγαθοποιῶν, ἐκ τοῦ Θεοῦ ἐστίν· ὁ δὲ
κακοποιῶν, οὐχ ἑώρακε τὸν Θεόν.

JUDE.

3 Ἀγαπητοὶ, πᾶσαν σπουδὴν ποιούμενος
γράφειν ὑμῖν, περὶ τῆς κοινῆς σωτηρίας, ἀνάγ-
κην ἔσχον γράψαι ὑμῖν, παρακαλῶν ἐπαγωνί-
ζεσθαι τῇ ἀπαξ παραδοθείσῃ τοῖς ἀγίοις πίστει.

7 Ὡς Σόδομα καὶ Γόμορρα, καὶ αἱ περὶ αὐτὰς
πόλεις τὸν ὅμοιον τούτοις τρόπον ἐκπορνεύσα-
σαι, καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας, πρό-
κεινται δεῖγμα, πυρὸς αἰωνίου δίκην ὑπέχουσαι.

10 Οὗτοι δὲ, ὅσα μὲν οὐκ οἶδασι, βλασφη-
μοῦσιν· ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπί-
στανται, ἐν τούτοις φθείρονται.

12. ἠβουλήθην.] Attic for ἐβουλήθην. See note on Rom. iii. 13.

7. τὸν...τρόπον.] i.e. κατὰ τὸν τρόπον.

REVELATION.

CHAP. I.

8 Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ἀρχὴ καὶ τέλος,
λέγει ὁ Κύριος, ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος,
ὁ παντοκράτωρ.

CHAP. II.

17 Ὁ ἔχων οὖς, ἀκουσάτω τί τὸ Πνεῦμα
λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ
φαγεῖν ἀπὸ τοῦ μάννα τοῦ κεκρυμμένου, καὶ
δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον
ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς οἶδεν εἰ μὴ
ὁ λαμβάνων.

23 Καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ,
καὶ γινώσκονται πᾶσαι αἱ ἐκκλησίαι, ὅτι ἐγὼ εἰμι

I. 8. τὸ Α καὶ τὸ Ω.] Here Α and Ω, used metaphorically to signify *the first* and *the last*, are taken as substantives; and although in their own forms invariable, are declined by aid of the cases of the neuter article, thus: Nominative, τὸ Α; Genitive, τοῦ Α, etc.: the distinction of case being as clearly indicated by the variation of the prefix, as it would be by an alteration of termination, if that were possible. This use of the article is a common device of the Greek language, to indicate the cases of words invariable in their termination.

ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος.] ὁ is here rightly joined to the participles ὢν and ἐρχόμενος; but before ἦν, it is used in the sense of the relative ὅς. This is done to prevent disturbing the uniformity of the members of the antithesis; ἦν here, in fact, supplies the place of a past participle of the verb "to be," which is wanting in the Greek language.

II. 17. φαγεῖν.] Infinitive 2 aorist, not to be confounded with φάγειν, the infinitive present; which is, however, not in use, its place being supplied by ἐσθίειν.

ὁ ἐρευνῶν νεφροὺς καὶ καρδίας· καὶ δώσω ὑμῖν
ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν.

27 Καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ·
ὥς τὰ σκεύη τὰ κεραμικὰ συντρίβεται, ὥς καὶ γὼ
εἴληφα παρὰ τοῦ πατρός μου.

CHAP. III.

4 Ἔχεις ὀλίγα ὀνόματα καὶ ἐν Σάρδεσιν, ἃ
οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν, καὶ περιπατή-
σουσι μετ' ἐμοῦ ἐν λευκοῖς· ὅτι ἄξιοί εἰσιν.

14 Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλη-
σίας γράψον· Τάδε λέγει ὁ Ἀμὴν, ὁ μάρτυς ὁ
πιστὸς καὶ ἀληθινὸς, ἡ ἀρχὴ τῆς κτίσεως τοῦ
Θεοῦ·

15 Οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ,
οὔτε ζεστός· ὄφελον ψυχρὸς ᾗς ἢ ζεστός.

16 Οὕτως, ὅτι χλιαρὸς εἶ, καὶ οὔτε ψυχρὸς

III. 15. ὄφελον.] To indicate a wish, either the optative mood is used (see note, Philemon 20), or the infinitive may be used, preceded by the verb ὄφελον or ὄφελον, *would that*. This verb has a force nearly equivalent to the Latin *utinam*; but, unlike that conjunction, it varies in number and person according to the sense. It is the 2 aorist of the verb ὀφείλω, *to owe*, and is frequently preceded by ὥς, or some other particle. The following verse of Homer will illustrate the use of the word:—

Ἦλυνθες ἐκ πολέμου, ὥς ὄφελες αὐτόθ' ὀλέσθαι. IL. Γ. 428.

You have come from the war, would that you had perished there! i.e. you *ought to have* perished there. The use of the word as an optative particle may therefore be accounted for by the consideration, that what one can say *ought to have taken place*, one may be considered as *wishing to have taken place*. The form ὄφελον ultimately came to be used without distinction of number or person; and, indeed, degenerated into a conjunction or interjection, as it is used here. See 1 Cor. iv. 8.

οὔτε ζεστός, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου.

18 Συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρός, ἵνα πλουτήσῃς· καὶ ἱμάτια λευκά, ἵνα περιβάλῃ, καὶ μὴ φανερωθῇ ἡ αἰσχύνῃ τῆς γυμνότητός σου· καὶ κολούριον ἔγχρισον τοὺς ὀφθαλμούς σου, ἵνα βλέπῃς.

CHAP. IV.

3 Καὶ ὁ καθήμενος ἦν ὅμοιος ὁράσει λίθῳ ἰάσπιδι, καὶ σαρκίνῳ· καὶ ἱρις κυκλόθεν τοῦ θρόνου ὁμοία ὁράσει σμαραγδίνῳ.

5 Καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ βρονταὶ καὶ φωναί· καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου, αἱ εἰσι τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ.

6 Καὶ ἐνώπιον τοῦ θρόνου θάλασσα ὑαλίνη, ὁμοία κρυστάλλῳ· καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὀπισθεν.

CHAP. V.

9 Καὶ ᾄδουσιν ᾠδὴν καινὴν, λέγοντες· Ἄξιός ἐστι λαβεῖν τὸ βιβλίον, καὶ ἀνοῖξαι τὰς σφραγίδας αὐτοῦ, ὅτι ἐσφάγης, καὶ ἡγόρασας τῷ Θεῷ ἡμᾶς ἐν τῷ αἵματί σου, ἐκ πάσης φυλῆς καὶ γλώσσης, καὶ λαοῦ καὶ ἔθνους.

IV. 6. κύκλῳ.] Adverbially, for ἐν κύκλῳ.

CHAP. VI.

6 Καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν· Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῆς δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσης.

7 Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν τετάρτην, ἤκουσα φωνὴν τοῦ τετάρτου ζώου λέγοντος· Ἔρχου καὶ ἵδε.

13 Καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκὴ βάλλει τοὺς ὀλύνθους αὐτῆς, ὑπὸ μεγάλου ἀνέμου σειομένη.

15 Καὶ οἱ βασιλεῖς τῆς γῆς, καὶ οἱ μεγιστᾶνες, καὶ οἱ πλούσιοι, καὶ οἱ χιλιάρχοι, καὶ οἱ δυνατοὶ, καὶ πᾶς δούλος καὶ πᾶς ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων.

CHAP. VII.

1 Καὶ μετὰ ταῦτα εἶδον τέσσαρας ἀγγέλους

VI. 6. *δηνάριον*.] The genitive of price. See note on Acts vii. 16. The Roman *denarius*, a silver coin, consisting of *ten* (*deni asses*), was equivalent to the Greek *δραχμή*, which is variously estimated at from 7½*d.* to 9½*d.* of our money. The *δραχμή* is the woman's "piece of silver" spoken of in Luke xv. 8, 9; and, in all cases where "penny" occurs in the New Testament, the original is *δηνάριον*. A *δηνάριον*, or silver "penny," was the wages of a labourer for a full day's work, according to Matt. xx. 2. The *χοῖνιξ*, translated "measure" in Rev. vi. 6, was a corn-measure, containing 2 or (according to some) 1½ pints English; and was one man's daily allowance. Wheat would, consequently, be very dear at a *denarius* the *chœnix*, as costing a whole day's earnings for a day's sustenance.

ἐστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρα-
τοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ
πνέῃ ἄνεμος ἐπὶ τῆς γῆς, μήτε ἐπὶ τῆς θαλάσ-
σης, μήτε ἐπὶ πᾶν δένδρον.

14 Καὶ εἶρηκα αὐτῷ· Κύριε, σὺ οἶδας. Καὶ

VII. 1. πᾶν.] See note, Mark xiii. 20.

14. εἶρηκα.] Attic for ἐῖρηκα, perfect of ῥέω. Similarly, εἴληφα for λείληφα, perfect of λαμβάνω. Compare note on Luke i. 36. In these instances the Attic dialect changes the reduplication into the diphthong *ei*, which is, in fact, only a lengthened form of the common augment; so that, in this case, a lengthened augment serves in place of a reduplication. But when the common augment is lengthened in the Attic dialect, in tenses which admit only the simple augment, and not the reduplication, *e* is lengthened by being converted into *η*, not into *ει*: as, ἤμελλε for ἔμελλε. See notes on Rom. iii. 13, and 2 John 12.

σὺ οἶδας.] "THOU knowest." Whenever the personal pronoun, in the nominative case, is expressed in the Greek, it ought to be emphasised in reading the translation, as indicating *contrast*. This contrast is frequently expressed, as in James ii. 18, "THOU (σὺ) hast faith, and I (ἐγὼ) have works"; but in the present instance it is implied, "THOU knowest" implying *I do not*. Similarly, in all the Gospels, in answer to Pilate's interrogatory (rendered contemptuously comparative by the emphasis on "*thou*"), "Art THOU (σὺ) the King of the Jews?" our Lord meekly replies, "THOU (σὺ) sayest it"; implying, *I have not said it*. That this is the true interpretation of Christ's answer, appears also from the context, supplied in John xviii. 36: "My kingdom is not of this world." Another very important instance of this scriptural mode of conveying a necessary implication by emphasis alone, occurs in the text (quoted by Paul in Rom. xii. 19—compare Deut. xxxii. 35), "Vengeance is mine; I (ἐγὼ) will repay, saith the Lord"; clearly implying—in harmony with the Christian doctrine which the apostle enforces by this citation from the Old Testament—YE *must not avenge*. From these passages, it appears that affirmations of this kind involve negations with which they are contrasted by implication. Again, in the parable of the prodigal son, Luke xv. 31, the words of the

εἰπέ μοι· Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψ-
εως τῆς μεγάλης· καὶ ἔπλυναν τὰς στολὰς
αὐτῶν, καὶ ἐλεύκαναν αὐτὰς ἐν τῷ αἵματι τοῦ
ἀρνίου.

CHAP. VIII.

7 Καὶ ὁ πρῶτος ἄγγελος ἐσάλπισε, καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη.

11 Καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται Ἄψινθος· καὶ γίνεται τὸ τρίτον τῶν ὑδάτων εἰς ἄψινθον, καὶ πολλοὶ ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.

father imply contrast as emphatically as tenderly: "My son, *THOU* (σύ) art with me always." Numerous other examples of this use of the pronouns might be adduced; and the student of the New Testament would do well to observe, in all cases, whether the personal pronoun of the nominative case is, or is not, expressed in the Greek. If it is, he will generally observe an emphasis, which will enable him not only to appreciate more fully the force, the majesty, or the pathos of the original; but sometimes to detect a latent meaning which had before escaped him. His reading of the English version, also, will be made more impressive, by knowing on what word of the original the emphasis falls.

VIII. 7. *μεμιγμένα...ἐβλήθη.*] Observe the agreement of two singular substantives with a plural adjective and a singular verb. The verb is singular on the principle, that a nominative plural neuter has a verb singular; *χάλαζα* and *πῦρ*, being united in the neuter adjective *μεμιγμένα*, become the neuter plural nominative case before the singular verb *ἐβλήθη*.

τρίτον.] i. e. *τρίτον μέρος*, the third part; the same ellipsis occurs in verse 11. So in English, *a third* for *a third part*.

CHAP. IX.

2 Καὶ ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου· καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης· καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἄρρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.

9 Καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς· καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἀρμάτων, ἔππων πολλῶν τρεχόντων εἰς πόλεμον.

CHAP. X.

3 Καὶ ἔκραξε φωνὴ μεγάλη ὥσπερ λέων μυκάται· καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς.

6 Καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ· ὅτι χρόνος οὐκ ἔσται ἔτι.

CHAP. XI.

9 Καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἔθνων τὸ πτώμα αὐτῶν ἡμέρας τρεῖς καὶ ἡμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφήσουσι τεθῆναι εἰς μνήμα.

IX. 2. ἀβύσσου.] *Αβυσσος is properly an adjective, as appears by such phrases as ἀβυσσον πέλαγος, *the bottomless depth of the sea*; λίμνη ἀβυσσος, *a bottomless lake*. Some such word as χώρα or λίμνη is to be understood wherever ἀβυσσος occurs unaccompanied by a substantive.

XI. 9. ἡμέρας.] See notes on Acts ix. 43, and Heb. iii. 17. With the accusative of time, *how long*, the preposition ἐπὶ is understood; and is sometimes expressed, as in Luke iv. 25, ἐπὶ ἑτῇ τρία, *for three years*.

CHAP. XII.

4 Καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν· καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν, ἵνα, ὅταν τέκη, τὸ τέκνον αὐτῆς καταφάγῃ.

CHAP. XIII.

2 Καὶ τὸ θηρίον, ὃ εἶδον, ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκτου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος· καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ, καὶ τὸν θρόνον αὐτοῦ, καὶ ἐξουσίαν μεγάλην.

CHAP. XIV.

18 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός· καὶ ἐφώνησε κραυγῇ μεγάλη τῷ ἔχοντι τὸ δρέπανον τὸ ὀξὺ, λέγων· Πέμψον σου τὸ δρέπανον τὸ ὀξὺ, καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς.

19 Καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησε τὴν ἀμπελον τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ Θεοῦ τὴν μεγάλην.

CHAP. XVI.

10 Καὶ ὁ πέμπτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγέ-

XVI. 10. ἐξέχεε.] From χεύω, 1 future of χέω or χεύω, comes 1 aorist ἔχευσα, contracted into ἔχευα; which, in the compound ἐκχέω, is further shortened into ἐξ-έχεα.

νέτο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη· καὶ ἐμασ-
σῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου.

13 Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκον-
τος, καὶ ἐκ τοῦ στόματος τοῦ θηρίου, καὶ ἐκ τοῦ
στόματος τοῦ ψευδοπροφήτου, πνεύματα τρία
ἀκάθαρτα ὅμοια βατράχοις.

CHAP. XVII.

6 Καὶ εἶδον τὴν γυναῖκα μεθύνουσαν ἐκ τοῦ
αἵματος τῶν ἁγίων, καὶ ἐκ τοῦ αἵματος τῶν μαρ-
τύρων Ἰησοῦ· καὶ ἐθαύμασα, ἰδὼν αὐτήν, θαῦμα
μέγα.

CHAP. XVIII.

6 Ἀπόδοτε αὐτῇ, ὥς καὶ αὐτὴ ἀπέδωκεν ὑμῖν,
καὶ διπλώσατε αὐτῇ διπλᾷ κατὰ τὰ ἔργα αὐτῆς·
ἐν τῷ ποτηρίῳ ᾧ ἐκέρασε, κεράσατε αὐτῇ δι-
πλοῦν.

7 Ὅσα ἐδόξασεν ἑαυτήν, καὶ ἐστρηνίασε,
τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος·

XVII. 6. ἐθαύμασα θαῦμα.] *I wondered with great wonder.* It is not uncommon for a Greek intransitive or neuter verb to take after it an accusative case of the like signification with itself, the preposition *κατὰ* being understood. So νόσον νοσεῖν, *to be ill of a disease*; χαίρειν μεγάλην χαρὰν, *to rejoice with great joy*; ἀδικεῖν σε ἀδικίαν, *to inflict injustice on thee*. This idiom is also to be found in English; as, "to die the death." In Greek, however, the noun is generally to be put in the dative, particularly where there is a qualifying adjective; as, θανάτῳ αὐθαίρετῳ ἀποθνήσκειν (Xen.), *to die by a voluntary death*: but also without an adjective; as, θανάτῳ ἀποθνήσκειν, *to die the death*, meaning simply *to die*.

XVIII. 6. ᾧ.] The dative of the relative by *attraction*. See note, John iv. 14.

ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει· Κάθημαι βασι-
λισσα, καὶ χήρα οὐκ εἰμὶ, καὶ πένθος οὐ μὴ ἶδω.

12 Γόμον χρυσοῦ καὶ ἀργύρου, καὶ λίθου
τιμίου, καὶ μάργαριτου, καὶ βύσσου, καὶ πορ-
φύρας, καὶ σηρικοῦ, καὶ κοκκίνου, καὶ πᾶν ξύλον
θύϊνον, καὶ πᾶν σκεῦος ἐλεφάντινον, καὶ πᾶν
σκεῦος ἐκ ξύλου τιμιωτάτου, καὶ χαλκοῦ, καὶ
σιδήρου, καὶ μαρμάρου,

13 Καὶ κινάμωμον, καὶ θυμιάματα, καὶ μύ-
ρον, καὶ λίβανον, καὶ οἶνον, καὶ ἔλαιον, καὶ
σεμίδαλιν, καὶ σίτον, καὶ κτήνη, καὶ πρόβατα·
καὶ ἵππων, καὶ ῥεδῶν, καὶ σωμαίων, καὶ ψυχὰς
ἀνθρώπων.

14 Καὶ ἡ ὁπώρα τῆς ἐπιθυμίας τῆς ψυχῆς
σου ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ
τὰ λαμπρὰ ἀπῆλθεν ἀπὸ σοῦ, καὶ οὐκέτι οὐ μὴ
εὐρήσῃς αὐτά.

22 Καὶ φωνὴ κιθαρῳδῶν καὶ μουσικῶν καὶ
αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ
ἔτι· καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὐ-

13. ἵππων.] This genitive is governed by γόμον, which occurs
in the beginning of the preceding verse.

14. οὐκέτι οὐ μὴ εὐρήσῃς.] In Greek, two or more negatives do
not destroy one another, but make the negation stronger. Here
the three negatives, οὐκέτι οὐ μὴ, make the denunciation of the
text more emphatic: μὴ, when joined with οὐ, is generally fol-
lowed by the subjunctive.

22. κιθαρῳδῶν.] *Harpers*; from κιθάρα, a guitar or harp, and
ῳδή, a song. The derivation of ῳδή from αἰδω, or ᾄδω, *to sing*,
will appear plain by observing, that from the perfect middle
(ᾄοιδα) of that verb comes αἰοιδῇ; and that, by the rules of con-
traction, αοι becomes φ.

πᾶς.] Compare note on chap. vii. 1.

ρεθῇ ἐν σοὶ ἔτι· καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ
ἐν σοὶ ἔτι·

CHAP. XIX.

16 Καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μη-
ρὸν αὐτοῦ τὸ ὄνομα γεγραμμένον· Βασιλεὺς
βασιλέων καὶ Κύριος κυρίων.

CHAP. XX.

4 Καὶ εἶδον θρόνους· καὶ ἐκάθισαν ἐπ' αὐ-
τοὺς, καὶ κρίμα ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς
τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ,
καὶ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ οἵτινες οὐ προ-
σεκύνησαν τῷ θηρίῳ, οὔτε τῇ εἰκόνι αὐτοῦ· καὶ
οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον αὐτῶν,
καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν, καὶ ἐβα-
σίλευσαν μετὰ τοῦ Χριστοῦ τὰ χίλια ἔτη.

CHAP. XXI.

8 Δειλοῖς δὲ καὶ ἀπίστοις, καὶ ἐβδελυγμένοις,
καὶ φονεῦσι καὶ πόρνοις, καὶ φαρμακεῦσι καὶ
εἰδωλολάτραις, καὶ πᾶσι τοῖς ψευδέσι, τὸ μέρος

XX. 4. τὰ χίλια ἔτη.] For *the* thousand years. τὰ is inserted on the authority of the Alexandrine MS., Mill and others omitting it. The force of the article is to identify the period of a thousand years, during which "the souls...lived and reigned with Christ," with that spoken of in ver. 2. In that verse, the article is not used, and the translation is consequently "*a* thousand years"; but in ver. 3, 4, 5, the text is τὰ χίλια ἔτη, *the* thousand years. See note on Mark xv. 46.

XXI. 8. πᾶσι τοῖς ψευδέσι.] All *the false*: in the Authorised Version, "all liars." The adjective ψευδής is used substantively with the article, just as we speak of "*the* just," i.e. just men;

αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῃ, ὃ ἐστὶ δεύτερος θάνατος.

16 Καὶ ἡ πόλις τετράγωνος κείται, καὶ τὸ μῆκος αὐτῆς τοσούτον ἐστὶν ὅσον καὶ τὸ πλάτος, καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίων δώδεκα χιλιάδων· τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστί.

19 Καὶ οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμῇ κεκοσμημένοι· ὁ θεμέλιος ὁ πρῶτος, ἱσπὶς· ὁ δεύτερος σάπφειρος· ὁ τρίτος, χαλκηδών· ὁ τέταρτος, σμάραγδος·

20 Ὁ πέμπτος, σαρδόνυξ· ὁ ἕκτος, σάρδιος· ὁ ἑβδομος, χρυσόλιθος· ὁ ὄγδοος, βήρυλλος· ὁ ἕννατος, τοπάζιον· ὁ δέκατος, χρυσόπρασος· ὁ ἐνδέκατος, ὑάκινθος· ὁ δωδέκατος, ἀμέθυστος.

21 Καὶ οἱ δώδεκα πυλῶνες, δώδεκα μαργαρίται, ἀνὰ εἰς ἕκαστος τῶν πυλώνων ἦν ἐξ ἑνὸς μαργαρίτου· καὶ ἡ πλατεία τῆς πόλεως, χρυσίον καθαρόν ὡς ὕαλος διαφανής.

"the deep," for the deep sea, etc. The phrase οἱ ψευδεῖς comprehends not only "liars" (in the common acceptation of the term), but all who are guilty of deception of any kind, whether by act or by word.

XXI. 20. πέμπτος.] πέμπτος, *fifth*, is formed from πέμπε, an Æolic form of πίνε. It may assist the student, in remembering the different classes of numerals, to observe that the *ordinals* (first, second, etc.) all end in -τος, except δεύτερος, ἑβδομος, and ὄγδοος; and that among the *cardinals* (one, two, etc.), the *tens* end in -κοντα, and the hundreds in -κόσιοι.

21. πλατεία.] πλατεία, a broad *street*, is properly the feminine of πλατύς; χώρα, or rather ὁδός, being understood. Πλατεία is opposed to ῥύμη in Luke xiv. 21: "Go into the *streets* (πλατείας) and *lanes* (ῥύμας) of the city."

SUPPLEMENT.

MATTHEW.

CHAP. XIV.

36 Καὶ παρεκάλουν αὐτὸν ἵνα μόνον ἀψων-
ται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι
ἤψαντο διεσώθησαν.

CHAP. XXVII.

5 Καὶ ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ ἀνεχώ-
ρησε· καὶ ἀπελθὼν, ἀπήγγξατο.

XXVII. 5. ἀπήγγξατο.] *He hanged himself.* This word well exemplifies the reflexive force of the Greek Middle Voice. The active, ἀγχω, is *to strangle*; the passive, *to be strangled*; and the middle, particularly in the 1 aorist, *to strangle oneself*. A similar force of this voice, and this particular tense, may be observed in Mark vii. 4, "except they wash" *themselves*. This peculiar force of the 1 aorist middle has also a most remarkable exemplification in Acts xxii. 16, where Ananias says to "brother Saul" (not yet *Paul*), "Arise, *baptise thyself* (βάπτισαι, not "be baptised"), and wash away thy sins, calling on the name of the Lord."

MARK.

CHAP. VI.

40 Καὶ ἀνέπεσον πρασιαὶ πρασιαὶ, ἀνὰ ἑκα-
τὸν καὶ ἀνὰ πεντήκοντα.

LUKE.

CHAP. II.

12 Καὶ τοῦτο ὑμῖν τὸ σημεῖον· εὐρήσετε
βρέφος ἐσπαργανωμένον, κείμενον ἐν τῇ φάτνῃ.

CHAP. X.

31 Κατὰ συγκυρίαν δὲ ἱερεῖς τις κατέβαινεν
ἐν τῇ ὁδῷ ἐκείνῃ· καὶ ἰδὼν αὐτὸν, ἀντιπαρήλ-
θεν.

CHAP. XIV.

13 Ἄλλ' ὅταν ποιῇς δοχὴν, κάλει πτωχοὺς,
ἀναπήρους, χωλοὺς, τυφλοὺς.

CHAP. XXIV.

17 Εἶπε δὲ πρὸς αὐτοὺς· Τίνες οἱ λόγοι οὗ-

VI. 40. *πρασιαὶ πρασιαὶ.*] For *κατὰ πρασιάς*. So, in verse 7 of this chapter, δύο δύο for ἀνὰ δύο, *by twos*; or like the English phrases, "two *and* two," "two *by* two."

X. 31. *κατὰ συγκυρίαν.*] "By chance," or rather *by coincidence*, from σύν, *together*, and κύρω or κυρέω, *to meet with*. Hence *συγκυρία* properly means a concurrence of events, which come together or coincide without design on the part of the agents.

τοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπα-
τοῦντες, καὶ ἐστε σκυθρωποί;

ACTS.

CHAP. I.

18 Οὗτος μὲν οὖν ἐκτήσατο χωρίον ἐκ τοῦ
μισθοῦ τῆς ἀδικίας· καὶ πρηνὴς γενόμενος ἐλά-
κησε μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα
αὐτοῦ.

CHAP. VIII.

3 Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν, κατὰ
τοὺς οἴκους εἰσπορευόμενος, σύρων τε ἄνδρας καὶ
γυναϊκὰς, παρεδίδου εἰς φυλακὴν.

38 Καὶ ἐκέλευσε στήναι τὸ ἄρμα· καὶ κατέ-
βησαν ἀμφοτέροι εἰς τὸ ὕδωρ, ὃ, τε Φίλιππος
καὶ ὁ εὐνοῦχος· καὶ ἐβάπτισεν αὐτόν.

XXIV. 17. ἐστε σκυθρωποί.] Before these words understand
τί, *why*, implied in the interrogative τίς, which begins the
sentence.

I 18. ἐκτήσατο.] *He obtained for himself, or acquired.* This
is the force of the 1 aorist middle. See note on ἀπῆγγατο, Matt.
xxvii. 5 (page 109).

VIII. 3. ἐλυμαίνετο...παρεδίδου.] Remark the force of the im-
perfect tense, indicating *continuity* or *repetition* of an act: "He
continued (or *kept*) making havoc," etc. See note on 1 Pet. ii. 23.
The imperfect is thus strongly distinguished from the aorist,
which points to only a single act, occurring in a moment of
time, or once for all; while the imperfect always denotes a
continued, habitual, or repeated action or state.

CHAP. XI.

8 Εἶπον δέ· Μηδαμῶς, Κύριε· ὅτι πᾶν κοινὸν ἡ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα μου.

CHAP. XXI.

7 Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες, ἀπὸ Τύρου κατηντήσαμεν εἰς Πτολεμαῖδα· καὶ ἀσπασάμενοι τοὺς ἀδελφούς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς.

GALATIANS.

CHAP. VI.

17 Τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματι μου βαστάζω.

EPHESIANS.

CHAP. VI.

12 Ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα

XI. 8. *μηδαμῶς.*] This word is derived from *μηδαμὸς*, *not even one*, compounded of *μηδὲ* and *ἀμὸς*, an old equivalent of *εἰς* or *τις*. Similarly, *οὐδαμῶς* is from *οὐδαμὸς*, an Ionic form of *οὐδεὶς*. *πᾶν.*] *Any.* See note on Mark xiii. 20.

VI. 17. *τοῦ λοιποῦ.*] *For the future*, for *ἀπὸ τοῦ λοιποῦ χρόνον*. The ellipsis of *χρόνος* with adjectives, pronouns, and participles is common. See note on Acts xxiv. 16. Similarly, *time* is understood in numerous English phrases, such as—*the past, how long, from this out, for the present.*

καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχὰς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.

REVELATION.

CHAP. XIII.

18 Ὡδε ἡ σοφία ἐστίν· ὁ ἔχων τὸν νοῦν, ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστὶ, καὶ ὁ ἀριθμὸς αὐτοῦ χξϛ'.

VI. 12. αἰῶνος.] From αἰὼν, by inserting the digamma, comes the Latin *ae-v-um*, whence the English *co-eval*. It has already been observed (see note on Luke xi. 12), that the Æolic double gamma, or digamma (*Ϝ*), had the power of V or F; and, indeed, the form of F is derived from it. The restoration of this letter before vowels in the beginning or middle of words, extends our acquaintance with the connexion existing between the Greek and English languages, by affording the means of identifying numerous Greek words with their Latin derivatives, and thus of tracing the origin of several English words derived from the Greek through the Latin. For instance, the English word *vision* comes from the Latin *video*, which is derived from *ἵδω* or *φῖδω* the 2 aorist of *εἶδω*. So the English *vestment* comes from the Latin *vestis*, equivalent to the Greek *ἱσθῆς*, "a garment." Likewise, *vernal* from *ver* or *ἦρ*, "the spring"; *violence* from *vis* or *ἰς*, "force"; *divine* from *divus* or *δῖος*, etc.

XIII. 18. χξϛ'.] i.e. 666; the Greek numeral *χ'* standing for 600, *ξ'* for 60, and *ϛ'* (called *Bau*) for 6. In the Alexandrine manuscript, the numbers are expressed in words instead of arithmetical notation—*ἑξακόσιοι ἑξήκοντα ἕξ*.

The problem put forth in the text, "Let him that hath understanding count the number of the beast," has given rise to various attempts at solution; and the present editor ventures

- to suggest a new one, founded on certain properties which he has discovered in the number, curiously connecting it with the equilateral triangle and the square—the former the natural emblem of *Trinity in Unity*, and the latter of *Stability and Might*. All conjectures hitherto offered have been based on the supposition that the number, 666, is indicative of the qualities or attributes of *the beast*. But may not this be a fundamental error; and may not the number rather refer to the DEITY Himself, whose emblem the “beast” impiously assumed?

In the first place, the number 666 is a *triangular number*; i.e. it is one of the terms of the series, 1, 3, 6, 10, 15, etc.... 666, etc...., of the numbers which represent, or may be arranged in, equilateral triangles. Thus it appears that 666 has for its base *the sacred number, 3*, its units being resolvable into the form of a symmetrical triangle.

The secondary base of 666 is 6, a number not only a *perfect number* (i.e. equal to the sum of its divisors), but *the first of perfect numbers*.

This secondary base, 6, is closely related to, or resolvable into, the primary, 3. Both by itself, and particularly in the number 666, 6 is connected with the radix, 3, by properties of a very remarkable character. And, first, of the number 6 taken by itself.

(1.) 6 is itself a *triangular* number, and expresses that particular equilateral triangle of which the side is *three*.

(2.) 6 derives its property of being a perfect number, from its being equal to the sum of its *three* divisors; those divisors being the *first* three digits, 1, 2, 3.

The number 6 thus being a *triangular* number, and that triangular number of which the side is *three*; being also a *perfect* number, and the *first* of perfect numbers; being equal to the sum of its *three* divisors, and those divisors the *first* three numbers; and being, in the number 666, taken *three* times; pre-eminently represents such a triangle as is a fit symbol of the DEITY. This emblematic fitness evidently comprehends a symbolisation of the attributes in virtue of which the Divine Being is ONE and INDIVISIBLE, although TRIUNE; and not only PERFECT or *Optimus*, but FIRST or *Nulli Secundus*, i.e. *Maximus*.

Secondly, of 6 taken three times in the number 666. The proof of the triplicity, or Trinity, of this symbol (666) may be further extended by observing, that 666 is composed of a unit, a ten, and a hundred, multiplied by 1, by 2, and by 3; i.e. each

taken once, twice, and thrice. And here, again, the number 6 appears as well as 3; since there are in this multiplication *sic* factors, i.e. *three* multipliers, and *three* multiplicands; the three multipliers, 1, 2, 3, being the three divisors of the perfect number 6, and indicating respectively the First, Second, and Third Persons of the Trinity.

Further, 666 is *trebly* a triangular number; for (1.) 6 is a triangular number; (2.) 666 is a triangular number; and (3.) 36, the side of the triangle formed by 666 units, is itself a triangular number. Thus the idea of *triplicity*, and that triplicity a Trinity in Unity, seems multiplied the more we dwell on the subject; and indications crowd upon us, that the recondite qualities of this mysterious number variously identify it with the equilateral triangle—the natural, peculiar, and unique symbol of Trinity in Unity; and (the triangle being equilateral) of the *equality of the three Persons*.

Next, as to the relations of this number with the square. And let it be premised, that the square is the representative of Solidity and Strength; of Stability, Firmness, Fixity; and, consequently, of Perpetuity or Eternity—all among the grandest attributes of the ALMIGHTY. Plato and Aristotle use the *τετράγωνος*, or square, as synonymous with *Moral Perfection*. The right angle also, by itself, naturally suggests perpendicularity or *Uprightness*; and is the essential notion of the emblematic *Scales of Justice*, inclining neither to the right hand nor to the left.

The number 666 is the sum of the series of natural numbers from 1 to 36. Hence the side of the equilateral triangle formed by 666 is 36, *the square of 6*. Thus the element, 6, is here found in the form of a square, as well as that of a triangle; so that the number 666 is not only connected obviously with the number 6, but also associated, in an occult relation, with the square of that perfect number.

It is also observable, that 666 typifies the *union* of the triangle and the square, being the sum of the triangular number 630, and the square 36. But this union is still more completely symbolised by the striking circumstance that 36—the *geometrical base of the equilateral triangle 666, and consequently its linear representative*—is the first number that is, *distinctively, both an equilateral triangle and a square*. The number 666 is therefore, collectively, a symbol of the TRIUNE ALMIGHTY.

The connexion of 3, 6, and 666 with each other and with the

perfect square, appears also from another numerical truth. It will be found that the sum of the *six* permutations of the digits, 1, 2, 3, taken *three* and *three* together, is equal to the square of 6, *plus* the square of the square of 6; and each of these quantities is a multiple of 666.

Seeing, then, that this mystic number possesses so many intrinsic qualities, combined in no other number whatever, and all converging towards the symbolisation of the chief essential attributes of the Deity—is it too much to conclude that it is a cipher or monogram, typical of the HOLY TRINITY, and usurped by the beast, in accordance with his character of blasphemy?

The essential characteristic of the Power or System spoken of in Scripture by the various appellations of “the beast,” “Antichrist,” “the man of sin,” etc., is *blasphemy*. This appears from numerous texts: ex. gr., in Rev. xiii. 1, the “beast” has “upon his heads the name of blasphemy”; in Rev. xvii. 3, the “woman” is “full of names of blasphemy.” Now “blasphemy” is, in many passages, defined as an assumption of the titles, attributes, and authority of God. See John x. 33: “We stone thee . . . for blasphemy; and because that thou, being a man, makest thyself God.” Compare Matt. xxvi. 65. See also Mark iii. 29, 30, where “to blaspheme against the Holy Ghost” is to attribute the miracles of Christ to “an unclean spirit.”

The “man of sin” (2 Thess. ii. 4) “as God sitteth in the temple of God, shewing that he is God”; and it might be no forced inference to conclude, that the emblem of the Triune Almighty, impiously arrogated to himself by the “beast,” similarly constituted his “name of blasphemy.” The hidden significance of the usurped symbol of Him whose name is “secret” (Judges xiii. 18) may have relation to the “mystery” by which the “woman”—perhaps identical with the second beast—“deceiveth them that dwell on the earth”; and “they that had gotten the victory . . . over the number of his name” may be those who detected, resisted, and unmasked the falsehood and forgery of his assumed escutcheon.

PARSING LEXICON.

REMARKS TO AID THE STUDENT IN PARSING.

1. When σ appears in the termination of a verb, it is generally the first future or the first aorist.

2. When $\sigma\eta$ is in the termination, the tense is generally the first aorist or first future passive.

3. The syllabic augment, ϵ , at the beginning of a word, denotes the imperfect or aorists.

4. The reduplication of the same consonant, or mutes of the same *class* (labial, dental, or guttural), beginning the first two syllables, denote the perfect tense.

5. The syllable, ϵ , before the reduplication, denotes the pluperfect.

6. In the case of verbs compounded with prepositions, the tenses are to be looked for under the simple form of the verb.

7. Where ι is *subscript*, a contraction has always taken place.

8. A circumflex over a syllable, is frequently an indication that a contraction has taken place.

9. Where the composition of a word is obvious, the component parts having sustained little or no alteration, the student is left to infer the composition for himself; in which he cannot fail, as the parts of compound words are separated by a hyphen.

10. In compound words beginning with a preposition, the final vowel of the prepositions $\alpha\upsilon\acute{\alpha}$, $\alpha\upsilon\tau\acute{\iota}$, $\alpha\pi\acute{\alpha}$, $\delta\iota\acute{\alpha}$, $\epsilon\pi\acute{\iota}$, $\kappa\alpha\tau\acute{\alpha}$, $\mu\epsilon\tau\acute{\alpha}$, $\pi\alpha\rho\acute{\alpha}$, and $\iota\pi\acute{\alpha}$, is dropped before a vowel.

11. The final ν of the prepositions $\epsilon\nu$ and $\sigma\upsilon\nu$, in composition, is often changed, in conformity with the General Orthographical Law given in the Etymological Introduction prefixed to the Texts.

PARSING LEXICON.

A, alpha, the first letter of the alphabet, used metaphorically to signify *the first*. In composition, it is generally equivalent to *not*; but sometimes has an *intensive* force. Hence, with **B** or **Βῆτα**, ALPHA-bet; with **τέμνω**, A-tom; with **μνάομαι**, A-mnesty.

Ἀβραὰμ, indecl. *m.* Abraham.

Ἀ-βυσσος, *ου, f.* a bottomless pit, or deep; from *a*, *not*, and **βυσσός**, Ion. for **βυθός**. Hence, **ABYSS**.

Ἀγαθο-ποιέω, *ῶ, f. ήσω*, to do good; and

Ἀγαθο-ποιός, *οὔ, m. and f.* a well-doer; from **ποιέω**, and **ἈΓΑΘΟ'Σ**, *ή, ὄν* (*irregular comparatives*, **ἀμείνων**, **ἀρείων**, **βελτίων**, **κρείσσω**, **λῶϊων**, **φέρτερος**; *irregular superlatives*, **ἄριστος** [hence, with **κρατέω**, **ARISTO-cracy**], **κράτιστος**, **λῶστος**, **φέριστος**, **φέρτιστος**), good, brave, prudent; *subst.* goods. Hence the name, **AGATHA**.

Ἀγαλλίασις, *εως, f.* gladness, exultation; from

Ἀγαλλιάω, *ῶ, f. άσω*, to leap for joy, exult, be glad, celebrate; from

ἈΓΑ'ΛΛΩ, *f. αλῶ*, to adorn, delight.

ἈΓΑΝΑΚΤΕ'Ω, *ῶ, f. ήσω*, to be in pain, to be indignant, to complain, grieve, groan.

ἈΓΑΠΑ'Ω, *ῶ, f. ήσω*, to love, to kiss, to be content with; hence

Ἀγάπη, ης, *f.* love, *pl.* love-feasts or AGAPÆ; and

Ἀγαπητός, ἡ, ὄν, beloved.

Ἀγγαρεύω, *f. σω*, to compel to go; from

ἈΓΓΑΡΟΙ, ὡν, *m.* Persian kings' messengers, empowered to press horses and drivers into their service.

Ἀγγεῖον, ου, *n.* a vessel, jar; from ἄγγος. Hence, with τέμνω, ANGIO-tomy.

ἈΓΓΕΛΙΑ, *f. ελῶ*, to announce, to bring news; hence

Ἀγγελος, ου, *m. and f.* a messenger, an ANGEL.

ἈΓΓΟΣ, εος, *n.* a vessel.

Ἄγε, *adv.* come, go to, *properly the imperat. of ἄγω*.

Ἀγείρω, *f. ἐρῶ*, to bring together, collect; from ἄγω.

ἈΓΕΛΗ, ης, *f.* a herd (*properly of oxen*), a flock, a troop.

Ἀ-γενεα-λόγητος, ου, *m. and f.* without genealogy; from *a, not, γίνομαι* and λέγω.

Ἀγιάζω, *f. ἄσω*, to sanctify, hallow, cleanse; from

ἍΓΙΟΣ, ἱα, ἰον, holy, pure, pious; *subst. pl.* saints.

Hence, with γράφω, HAGIO-graphy.

ἈΓΚΑΤ, ὦν, *f.* the arms when bent, as in embracing; hence.

Ἀγκάλη, ης, *f.* an arm.

ἈΓΚΙΣΤΡΟΝ, ου, *n.* a hook.

ἈΓΚΥΡΑ, ας, *f.* an ANCHOR, support, help.

Ἀ-γνοέω, ὦ, *f. ἴσω*, to be ignorant, be ignorant of, *pass. part.* not known; from *a, not,* and γινώσκω.

ἈΓΝΟΣΤΟΣ, ἡ, ὄν, chaste, pure, modest, innocent. Hence the name AGNES.

ἈΓΝΤΜΙ or ἄγω, *f. ἄξω*; 1 *aor. Att.* ἔαξα; 2 *aor. pass.* ἐάγην, to break.

Ἀ-γνωστος, ου, unknown; from *a, not,* and γινώσκω.

Ἀγορά, ᾱς, *f.* a forum or market-place, an assembly,

supplies, purchase, an harangue (hence cat-EGORY, from κατηγορέω, to predicate of); from ἀγορεύω.

Ἀγοράζω, *f.* ἄσω, to buy, redeem; from ἀγορά.

ἌΓΡΑ, *as, f.* catching, hunting, prey, a draught (as of fishes).

Ἄγρι-έλαιος, *ου, m.* a wild olive; from ἐλαία, and

Ἄγριος, *ία, ιον,* rustic, wild, fierce; from

ἌΓΡΟ'Σ, *οὔ, m.* the country, a field. Hence ACRE, originally *an open field*.

Ἀ-γρ-υπνία, *as, f.* watching; from *a, not,* and ὕπνος.

The γρ is inserted *euph. gratid.*

Ἀγυρις, *εως, f.* an assembly, a multitude; from ἀγείρω.

ἈΓΧΩ, *f.* ἄγξω, to press tight, strangle, hang.

ἈΓΩ, *f.* ξω, to lead, bring, pass the time, keep a festival (according to the substantive coming after it), to value, govern, go, go on (as to time). Hence syn-AGOGUE.

ἈΓΩ'Ν, ὦνος, *m.* a contention, contest, struggle, games, arena, danger (hence, with ἀντί, ant-AGONIST). Hence

Ἀγωνία, *as, f.* contention, AGONY.

ἈΔΕΛΦΟ'Σ, *οὔ, m.* a brother (properly, a uterine brother. It is supposed to be derived from δελφύς, the womb, and ἄμα, together). Hence, with φιλέω, Phil-ADELPHIA, i. e. brotherly love.

ἈΔΕ'Ω, ὦ, *f.* ἥσω, to please, gratify, delight.

Ἀ-δηλότης, *adv.* uncertainty; and

Ἀ-δηλως, *adv.* uncertainly; from *a, not,* and δηλός.

ἈΔΗΜΟΝΕ'Ω, ὦ, *f.* ἥσω, to be grievously tormented, to be cast down with sorrow.

Ἄδης, *ου, m.* (contr. for ἀ-ΐδης, from *a, not,* and εἶδω), a

place of darkness, or of departed spirits, death, Pluto,
Hell, the grave, the shades.

Ἄ-διά-κριτος, *ου, m. and f.* impartial; from *a, not*, δια, and κρίνω.

Ἄ-δικέω, *ὦ, f.* ἥσω, to act unjustly, injure; and

Ἄ-δικία, *ας, f.* injustice; from *a, not*, and δίκη.

ἌΔΡΟΞ, *οὔ, m. and f.* great, abundant, handsome, strong,
fierce; hence

Ἀδρότης, *τος, f.* abundance.

ἌΔΩ (contr. from αἰδω), *f. σω*, to sing.

ἌΕΙ, *adv.* always, continually. Hence, For ΑΥΕ = for
ever.

ἌΕΤΟΞ, *οὔ, m.* an eagle.

ἌΗΡ, *έρος, m.* air. Hence, AERIAL.

Ἄ-θέμιτον, *ου, n.* an unlawful thing; and

Ἄ-θέμιτος, *ου, m. and f.* unlawful; from *a, not*, and θέμις.

Ἄ-θεσμος, *ου, m. and f.* lawless; from *a, not*, and θεσμός.

Ἄ-θετέω, *ὦ, f.* ἥσω, to condemn, reject; from *a, not*, and
τίθημι.

Ἀθλέω, *ὦ, f.* ἥσω, to strive; from

ἈΘΛΟΣ, or ἀεθλος, *ου, m.* contest, strife. Hence
ATHLETIC.

ἈΘΡΟΟΣ, *ου, m. and f.* crowded.

Ἄ-θῶος, *ου, m. and f.* innocent; from *a not*, and θωή.

Αἶ, *f. pl. of ὀ.*

Ἀίγειος, *ου, m. and f.* belonging to a goat; from αἶξ.

Αἰγιαλός, *οὔ, m.* the sea shore.

Αἰγύπτιος, *ου, m.* an Egyptian; from

Αἴγυπτος, *ου, f.* Egypt.

ΑἰΔΩΞ, *ός, contr. οὗς, f.* modesty, shame, reverence.

ΑἷΜΑ, *τος, n.* blood. Hence, with ῥήγνυω, ΗΜΟ-rrhage.

ΑΓΝΟΣ, *ou, m.* praise. Hence, **par-ENESIS**.

ΑΓΞ, *γος, f.* a goat. Hence, **ÆGIS**, the shield of Minerva, covered with the skin of the *goat* Amalthea.

ΑΓΡΕΩ, *ω, f.* *ήσω*, 1. *aor. pass.* *ήρέθην*, 2. *aor. ειλον*, (from *obs. έλω*), to take, *mid.* to choose. Hence, **HERESY**.

ΑΓΡΩ, *f.* *άρω*, to raise, remove, destroy. Hence, **ARSIS**.

ΑΓΣΘΑΝΟΜΑΙ, *f. m.* *αισθήσομαι*, 2. *aor. m.* *ήσθόμην* (from *obs. αισθέω*), to perceive. (Hence, **ÆSTHETICS**), hence

Αίσθωνται, 3. *plur.* 2. *aor. subj. mid.*

ΑΓΣΧΟΣ, *eos, n.* deformity, disgrace.

Αισχροκερδής, *έος, contr. ους, m. and f.* seeking shameful gain; from *αισχρός* and *κέρδος*.

Αισχρόν, *ου, n.* a shameful thing; and

Αισχρός, *α, όν*, (*irreg. comp. αισχίων*), shameful, deformed, base; and

Αισχύνη, *ης, f.* shame; from *αισχος*.

ΑΓΤΕΩ, *ω, f.* *ήσω*, to ask; hence

Αιτία, *ας, f.* cause, blame; hence

Αίτιος, *ια, ιον*, that causes, or that is to, blame.

Αιφνίδιος, *λου, m. and f.* sudden, unforeseen; from *a, not*, and *φαίνω*.

Αιχμ-άλωτος, *ου, m.* a prisoner, captive; from *άλίσκω*, and

ΑΓΧΜΗ, *ής, f.* a point (as of a spear), a spear.

ΑΙΩΝ, *ωνος, m.* age, duration, eternity, a period, time, an age, the world, (with *εις*) for ever (hence, with digamma, the Latin *æ-vum*; whence **co-ΕΥΑΙ**); hence

Αιώνιος, *ου, m. and f.* eternal.

Ἄ-καθαρσία, *as*, *f.* uncleanness; and

Ἄ-κάθαρτος, *m. and f., n. ov, gen. ov*, unclean, from *a*, *not*, and καθαίρω.

Ἄ-καιρέομαι, *οὔμαι, f. ήσομαι*, to be without opportunity, from *a*, *not*, and καιρός.

ἌΚΑΝΘΑ, *ης, f.* a thorn. Hence, ACANTHUS.

Ἄ-κατά-πανστος, *ov, m. and f.* unceasing, not to be restrained; from *a*, *not*, κατὰ, and παύω.

Ἀκμάζω, *f. άσω*, to flourish, be fully ripe; from

ἈΚΜΗ, *ης, f.* a point of a weapon, or of time, the height, or vigour, or prime, of any thing, ΑCME; hence

Ἀκμήν, *adv.* now, yet.

Ἀκοή, *ης, f.* hearing, the ear, report; from ἀκούω.

Ἀκολουθέω, *ω, f. ήσω*, to follow; from

ἈΚΟ' ΛΟΥΘΟΣ, *ov, m. and f.* a follower. Hence, ACO-LYTE.

Ἀκουσθῆ, 1. *aor. p. subj. 3. sing. of*

ἈΚΟΥΩ, *f. σω, perf. pass. ήκουσμαι*, to hear. Hence, ACOUSTICS.

Ἄ-κρασία, *as, f.* intemperance, incontinence; from *a*, *not*, and κεράννυμι.

Ἄ-κρατής, *έος, contr. οὔς, m. and f.* incontinent; from *a*, *not*, and κράτος.

Ἀκριβέστερον, *adv.* more strictly; from

ἈΚΡΙΒΗΣ, *έος, m. and f.* exact, accurate, severe, strict.

ἈΚΡΙΣ, *δος, f.* a locust.

ἈΚΡΟΑ'ΟΜΑΙ, *ωμαι, f. άσομαι*, to hear; hence

Ἀκροατής, *οὔ, m.* a hearer.

Ἀκρο-βυστία, *as, f.* the prepuce, uncircumcision; from ἄκρος, and βύω.

Ἀκρο-θίγνια, *ων, n.* the first-fruits (which were taken from the top of the heap), chief spoils, from *θιν*, and

Ἀκρον, *ου, n.* top, extremity; from

ἈΚΡΟΣ, *α, ον*, highest, first. Hence, with *στίχος*, a verse, ACRO-stic, a series of lines of which the *first* letters are to be read as a word.

Ἀκων, *ουσα, ον, gen. οντος*, unwilling; from *α, not*, and *έκων*.

ἈΛΑΒΑΣΤΡΟΝ, *ου, n.* ALABASTER, alabaster-box.

ἈΛΛΑΖΩΝ, *ονος, m. and f.* vain-glorious, boastful, proud.

Ἀλαλάω, *φ. άσω*, to shout, wail, tinkle; from

ἈΛΑΛΗ΄, *ης, f.* a cry used by soldiers going to battle.

Ἄλας, *τος, n.* salt, from *ἄλς*.

ἈΛΓΟΣ, *εος, n.* pain, grief. Hence, with *νοστέω*, to return, nost-ALGIA, home-sickness, *maladie du pays*.

ἈΛΕΙ΄ΦΩ, *φ. ψω*, to anoint.

Ἀλεκτορο-φωνία, *ας, f.* cock-crowing; from *φωνή*, and

Ἀλέκτωρ, *ορος, m.* a cock; from *α, not*, and *λέγομαι*, to lie down.

Ἀλέξανδρος, *ου, m.* Alexander. (See *άνήρ*.)

ἈΛΕ΄Ω, *φ. έσω*, to grind.

Ἀλήθεια, *ας, f.* truth; from

ἈΛΗΘΗΣ, *έος, contr. ούς, m. and f.* true; hence

Ἀληθινός, *ή, ον*, true.

Ἀλήθω, *φ. ήσω*, to grind; from *άλέω*.

Ἀληθώς, *adv.* truly; from *άληθής*.

ἈΛΙΣ, *adv.* sufficiently, abundantly.

ἈΛΙΣΓΕ΄Ω, *ώ, φ. ήσω*, to pollute; hence

Ἀλίσγημα, *τος, n.* pollution, contamination.

ἈΛΓ΄ΣΚΩ, *φ. άλώσομαι*, (from *obs. άλώω*). The Att.

2. *aor.* ἐάλων (from *obs.* ἄλωμι) is taken in a passive signification, as is also the *perf.* ἐάλωκα.

Ἄλλ', *for*

Ἄλλα', *conj.* but, yet, yea.

Ἄλλα' ΣΣΩ, *f.* ξω, to change. Hence, with ἐν, the grammatical figure, en-ALLAGE; with παρὰ, par-ALLAX.

Ἀλλήλων, *gen. plur. defect.* of one another; from ἄλλος.

Hence par-ALLEL.

Ἀλλομαι, *f.* ἀλουμαι, to leap, spring up.

Ἄλλος, η, ο, another; when repeated, it is *some...*

others (hence, with πάθος, suffering, ALLO-pathy; and, through the Latin *alius*, ALIEN); hence

Ἀλλότριος, α, ον, foreign, alien, belonging to others.

Ἀλλόφυλος, ου, *m. and f.* of another race; from ἄλλος and φυλή.

Ἀλλοῶν, ὦ, *f.* ἄσω, or ἥσω, to tread out or thresh corn.

ἄ-λογος, ου, *m. and f.* without speech, without reason, irrational; from α, *not*, and λόγος.

Ἄλοη, ης, *f.* the aloe.

Ἄλς, ἅλος, or ἰῶς, *m.* salt, the sea. Hence, SALT, by substituting *s* for the aspirate.

Ἄλς, ἰῶς, *f.* the sea.

Ἄλυσις, εως, *f.* a chain; from α, *not*, and λύω.

Ἀλφαῖος, ου, *m.* Alphēus.

Ἄλων, ωνος, or ἄλως, ω, *f.* a threshing-floor.

Ἄλν' Πηξ, εκος, *f.* a fox.

Ἄλωσις, εως, *f.* capture, a snare; from ἀλίσκω.

Ἄμα, *adv.* at the same time with, together with.

Ἀμαρτάνω, *f.* ἀμαρτήσω, 2. *aor.* ἤμαρτον (from *obs.* ἀμαρτέω), to sin; hence

Ἀμαρτία, ας, *f.* sin.

- Ἄ-μάρτυρος, *ου, m. and f.* without witnesses; from *α, not,* and *μάρτυρ.*
- Ἄμαρτωλός, *οὔ, m. and f.* sinful; *subst.* a sinner; from *ἀμαρτάνω.*
- Ἄ-μαχος, *ου, m. and f.* not contentious; from *α, not,* and *μάχομαι.*
- ἈΜΑΪΩ, *ὦ, f.* ἥσω, to mow, reap down.
- Ἄ-μέθυστος, *ου, m.* an amethyst; from *α, not,* and *μέθυ,* being supposed to keep off drunkenness.
- ἈΜΕΓΒΩ, *ψω, f.* to change.
- Ἀμὴν, *adv.* Heb. verily, AMEN.
- Ἄ-μήτωρ, *ορος, m. and f.* without a mother; from *α, not,* and *μήτηρ.*
- Ἄ-μίαντος, *ου, m. and f.* unpolluted; from *α, not,* and *μαίνω.*
- Ἄμμος, *ου, f.* sand; from *ψάμμος.*
- ἈΜΝΟΨ, *οὔ, m.* a lamb.
- Ἀμοιβή, *ἥς, f.* requital; from *ἀμείβω.* Hence, AMÆ-BEAN verses.
- ἈΜΠΕΛΟΣ, *ου, f.* a vine.
- ἈΜΤΨΝΩ, *ψω, f.* νῶ, to help, ward off, defend.
- ἈΜΦΙ, *prep.* about, on both sides. Hence several words beginning with AMPHI-; as, with *θεάομαι, ΔΑΜΦΙ-* theatre.
- Ἀμφι-βληστρον, *ου, n.* anything thrown around, a garment, a large net; from *ἀμφι* and *βάλλω.*
- Ἀμφι-έννυμι, *ψω, f.* ἀμφιέσω (from *obs. ἀμφιέω*), to clothe, array, from *ἀμφι* and *ἔω.*
- Ἀμφότεροι, *αι, α,* both, from.
- ἈΜΦΩ, *ἀμφοῖν, both.*
- Ἄ-ωμος, *ου, m. and f.* without blemish, blameless; from *α, not,* and *μῶμος.*

ἌΝ, *conj.* if, soever. In the consequent of an hypothetic proposition, it gives to the *imperf.*, *aurists*, or *plup. ind.* the signs, *would*, *should*, or *might*; or, *would*, *should*, or *might have*. With the *opt.*, *ἄν* occurs chiefly in objective sentences; and gives a conditional sense to that mood.

ἌΝΑ, *prep.* through, among, by. It is also a distributive signifying *each*, *by*, *throughout*. In composition, again, back, up. Hence, many words beginning with *ana-*; as, with *γράφω*, **ΑΝΑ**-gram; with *λύω*, **ΑΝΑ**-lysis, etc.

Ἀνα-βαίνω, to go or come up.

Ἀνα-βαλλω, to defer.

Ἀνα-βιβάζω, *f. ἄσω*, to cause to ascend, haul up; from *ἀνὰ* and *βαίνω*.

Ἀνα-βλέπω, to look up, receive sight. Hence

Ἀνα-βλέψις, *ews, f.* receiving or recovery of sight.

Ἀνα-βολή, *ῆς, f.* delay; from *ἀναβάλλω*.

Ἀν-αγγέλλω, to bring back news, to relate, announce; from *ἀνὰ* and *ἀγγέλλω*.

Ἀνα-γινώσκω, to read.

Ἀναγκαῖος, *a, ov*, necessary; from

ἈΝΑΓΚΗ, *ης, f.* necessity.

Ἀνα-θάλλω, *f. θαλῶ*, to flourish again, recover strength.

Ἀνα-θεωρέω, *f. ἴσω*, to view, contemplate.

Ἀνά-κειμαι, to recline.

Ἀν-αλίσκω, to take away, destroy, consume; from *ἀνὰ* and *αλίσκω*.

Ἀνα-παύω, to cause to rest, refresh; *mid.* to rest.

Ἀνά-πηρος, *ου, m. and f.* maimed, crippled.

Ἀνα-πίπτω, *f. πεσοῦμαι*, to fall backwards, recline, sit down to meat.

Ἀν-απολόγητος, ου, *m. and f.* inexcusable; from *α*, *not*, and ἀπολογία.

Ἀν-άπτω, to kindle; from ἀνὰ and ἄπτω.

Ἀνά-στασις, εως, *f.* resurrection; from ἀνὰ and ἵστημι.

Ἀνα-στρέφω, to overturn, turn back; *mid.* to be engaged in, to converse; hence

Ἀνα-στροφή, ης, *f.* conversation, conduct.

Ἀνατείλη, 3. *sing.* 1. *aor. subj.* of

Ἀνα-τέλλω, to rise, make to rise; hence

Ἀνα-τολή, ἥς, *f.* rising, the East, dayspring. Hence, ANATOLIA, or Natolia, the modern name of Asia Minor.

Ἀνα-τρέπω, to overturn, subvert.

Ἀνα-τρέφω, to bring up, educate.

Ἀνα-φέρω, to bring up, bear upon, take away, offer up.

Ἀνα-χωρέω, *f.* ἴσω, to depart, retire, give place.

Ἄνδρας, *acc. plur.* of ἀνὴρ.

Ἀνδρέας, ου, *m.* Andrew.

Ἀνέγνωτε, 2. *plur.* 2. *aor.* of ἀναγινώσκω.

Ἀν-εθάλετε, 2. *plur.* 2. *aor.* of ἀνα-θάλλω.

ἌΝΕΜΟΣ, ου, *m.* wind. Hence, ANEMONE; with με-τρέω, ANEMO-meter; and, through the Latin *anima*, breath, ANIMAL.

Ἀνέντες, *plur. part.* 2. *aor.* of ἀνίημι.

Ἀν-εξ-ερεύνητος, ου, *m. and f.* inscrutable; from *α*, *not*, and ἐρευνᾶω.

Ἀν-εξ-ιχνίαστος, ου, *m. and f.* unsearchable; from *α*, *not*, ἐξ and ἵχνος.

Ἀν-έπεσον, 2. *aor.* of ἀναπίπτω.

Ἀν-ετάζω, to examine, put to the question; from ἀνὰ and ἐτάζω.

Ἄν-επράφη, 3. *sing* 2. *aor. pass.* of ἀνατρέφω.

ἌNET, *adv.* without.

Ἄν-εύ-θετος, *ου, m. and f.* inconvenient; from α, *not*, εἶδ, and τίθημι.

Ἄν-εὐρίσκω, to find out; from ἀνὰ and εὐρίσκω.

Ἄν-έχομαι, to bear, bear with; from ἀνὰ and ἔχω; *mid.* ἔχομαι.

Ἄν-εχώρησε, 3 *sing*. 1 *aor.* of ἀναχωρέω.

ἌNEΨIOΨ, οὔ, *m.* a nephew.

Ἄνεργμένος, *part. perf. p.*, and

Ἄνεώχθησαν, 3. *plur.* 1. *aor. p.* of ἀνοίγω.

ἌNHΘON, *ου, n.* dill, an aromatic plant.

Ἄν-ήκω, to be fit; from ἀνὰ and ἤκω.

Ἄν-ήμερος, *ου, m. and f.* fierce; from α, *not*, and ἡμερος.

ἌNHΨ, ἀνδρὸς, *voc.* ἄνερ, a man (not a woman, but ἀνθρωπος is a man or a woman, a human being), husband. Hence, with ἀλέξω, to defend, the name Alex-ANDER, *i.e.* one who *defends men*.

Ἄνθ-ίστημι, to resist; from ἀντὶ and ἵστημι.

ἌNΘOΣ, *εος, n.* a flower. Hence, with λόγος, ANTHOlogy.

ἌNΘPAΞ, *κος, masc.* coal, burning coals. Hence, ANTHRACITE.

Ἄνθρώπινος, *η, ου, human*; *adverbially*, humanly; from

ἌNΘPΩΠIOΣ, *ου, m. and f.* a man or woman, one of the human race. Hence, with φιλέω, phil-ANTHROPY; with μισέω, mis-ANTHROPE.

Ἄν-ίημι, to loosen, unbind, omit, quit; from ἀνὰ and ἵημι.

Ἄ-νιπτος, *ου, m. and f.* unwashed; from α, *not*, and νίπτω.

Ἄννας, α, *m.* Annas.

Ἄ-νόητος, *ου, m. and f.* foolish; from α, *not*, and νόος.

Ἄν-οίγω, *f.* ξῶ, 1. *aor.* Att. ἀνέωξα, *perf.* Att. ἀνέωχα, *perf. m.* Att. ἀνέωγα, to open; from ἀνὰ and οἶγω.

Ἄντ-απόδομα, *τος*, *n.* recompense, retribution; from ἀντὶ and ἀποδίδωμι.

Ἄντ-αποκρίνομαι, to answer, reply again, dispute; from ἀντὶ and ἀποκρίνομαι.

ἌΝΤΙ, *prep.* for, in the room of, instead of, against, opposite to, corresponding to; ἀνθ' ὧν, because, therefore. Hence, ἈΝΤΙ-thesis (with τίθημι), ἈΝΤΙ-Christ, and all words of similar composition.

Ἄντί-δικος, *ου*, *m.* an adversary, from δίκη.

Ἄντι-καλέω, to invite in return.

Ἄντι-κειμαι, to be opposed to, to oppose; *part. substantively*, opponent.

Ἄντι-ληψις, *εως*, *f.* assistance; from λαμβάνω.

Ἄντι-λογία, *ας*, *f.* contradiction, opposition, contumely; from λέγω.

Ἄντι-λοιδορέω, ὦ, *f.* ἥσω, to revile in return.

Ἄντι-μετρέω, to measure in return.

Ἄντι-παρ-έρχομαι, to pass by on the other side.

Ἄντιπαρῆλθεν, 3 *sing.* 2 *aor.* of ἀντιπαρέρχομαι.

Ἄντιστήναι, 2. *aor. inf.* of ἀνθίστημι.

Ἄντι-τάσσομαι, to oppose, to set oneself in opposition; from τάσσομαι, *mid.* of τάσσω.

Ἄντι-τυπον, *ου*, *n.* an antitype, that which resembles or corresponds with the type; from τύπος.

Ἄντλέω, ὦ, *f.* ἥσω, to draw (as water); from

ἌΝΤΛΟΣ, *ου*, *m.* a sink.

Ἄν-υπόκριτος, *ου*, *m.* and *f.* unfeigned, without deceit; from α, *not*, and ὑποκριτής.

ἌΝΤ' Ω, *f.* ὕσω, to accomplish, complete.

ἌΝΩ, *adv.* up, above, upwards, (as *adj.*) lofty; ἕως ἄνω, to the brim. Substantively, after a *prep.*, top.

Ἀνώγειον or ἀνώγειον, *ου, m.* an upper chamber; from ἄνω and γαῖα.

Ἀνωθεν, *adv.* from above, from the beginning, anew; πάλιν ἀνωθεν, over again; from ἄνω.

ἈΞΙΝΗ, *ης, f.* an ἈΞΕ.

ἈΞΙΟΣ, *α, ον*, worthy. Hence ἈΞΙΟΜ.

Ἀπ' for ἀπό before a vowel.

Ἀπ-άγχομαι, to strangle oneself.

Ἀπ-άγω, to lead, lead away; from ἀπό and ἄγω.

Ἀπ-αλγέω, ὦ, *f.* ἴσω, to cease from grief, to grow insensible or callous; from ἄλγος.

Ἀπ-αλλάσσω, to dismiss, *mid.* to depart; from ἀπό and ἀλλάσσω.

ἈΠΑΛΟΣ, *ή, ὄν*, tender, soft.

Ἀπ-αντάω, ὦ, *f.* ἴσω, to meet; from ἀντί.

ἈΠΑΞ, *adv.* once, once for all.

Ἀ-πας, *ασα, αν, gen.* αὐτος, the whole, all; from ἅμα and πᾶς.

ἈΠΑΤΑΪΩ, ὦ, *f.* ἴσω, to deceive; hence

Ἀπάτη, *ης, f.* deceit.

Ἀ-πάτωρ, *ορος, m.* fatherless; from *α, not*, and πατήρ.

Ἀπέθανε, *3. sing. 2. aor. of ἀποθνήσκω.*

Ἀ-πειθεια, *ας, f.* disobedience, unbelief; from

Ἀ-πειθής, *έος, m. and f.* unbelieving, disobedient; from *α, not*, and πείθω.

ἈΠΕΙΛΕΪΩ, ὦ, *f.* ἴσω, to threaten.

Ἀπ-εκτείνειν, *3. sing. 1. aor. of ἀποκτείνω.*

Ἀπελθὼν, *2 aor. part. of ἀπέρχομαι.*

Ἀπέλπιον, *2. aor. of ἀπολείπω.*

Ἀπ-έναντι, *adv.* opposite to, before; from ἀπὸ and ἐναντι.

Ἀ-περι-σπάστως, *adv.* without distraction or care; from

a, not, περὶ and σπάω.

Ἀπ-έρχομαι, to go away.

Ἀπέσταλκε, 3. *sing. perf.*, and

Ἀπεσταλμένος, *part. perf. p.*, and

Ἀπέστειλα, 1. *aor. of ἀποστέλλω.*

Ἀπ-έχω, to receive, possess, be absent, be distant, refrain from; from ἀπὸ and ἔχω.

Ἀπήγαγον, 2 *aor.* 3 *plur. of ἀπάγω.*

Ἀπήρξατο, 3 *sing.* 1 *aor. mid. of ἀπάγχομαι.*

Ἀ-πιστέω, ὦ, *f.* ἤσω, to be unbelieving, and

Ἀ-πιστος, ου, *m. and f.* unbelieving, faithless, incredible; from *a, not, and πίστις.*

ἈΠΛΟ'ΟΣ, ὅη, ὅον, *contr.* οὖς, ἦ, οὖν, simple, single, perfect.

ἈΠΟ', *prep.* from, of, off, for, on, after. Hence numerous words beginning with *apo-*; as, with στρέφω, ἈΠΟ-strophe, a figure of rhetoric.

Ἀπο-γίνομαι, to be absent, to die.

Ἀπο-γράφω, to register.

Ἀπο-δεκατόω, ὦ, *f.* ὠσω, to pay or take tithe of; from δέκα.

Ἀπό-δεκτος, ου, *m. and f.* acceptable; from

Ἀπο-δέχομαι, to receive with approbation or gladness.

Ἀπο-δίδωμι, to restore, give, render, pay, surrender, barter, reward.

Ἀποθήμενοι, 1 *plur. part.* 2 *aor. m. of ἀποτίθημι.*

Ἀπό-θεσις, εως, *f.* a putting away or aside; and

Ἀπο-θήκη, ης, *f.* a repository, storehouse, barn; from τίθημι. Hence ΑΠΟΤHECARY.

Ἀπο-θνήσκω, to die.

Ἀπο-καλύπτω, to uncover, reveal; hence

Ἀπο-κάλυψις, *εως*, *f.* disclosure, revelation.

Ἀπο-κρίνομαι, to deliberate, answer; from κρίνομαι, *mid.*
of κρίνω.

Ἀπο-κτείνω, to kill.

Ἀπό-λαυσις, *εως*, *f.* enjoyment; from

Ἀπο-λαίω, *f. σω*, to take a portion of, enjoy; from
λάω.

Ἀπο-λείπω, to leave behind, (*mid.*) be remaining.

Ἀπο-λείχω, to lick.

Ἀπολέσθαι, 3. *sing.* 1. *aor. subj.* of

Ἀπ-όλλυμι or ἀπολλύω, to destroy, lose, (*mid.*) perish;
from ἀπὸ and ὀλλυμι.

Ἀπο-λογία, *ας*, *f.* defence, APOLOGY; from λόγος.

Ἀπολοῦνται, 3. *plur.* 2. *fut. m.* of ἀπόλλυμι.

Ἀπο-λύτρωσις, *εως*, *f.* redemption; from λύω.

Ἀπο-λύω, to dismiss, liberate, put away (a wife), (*mid.*)
separate.

Ἀπο-νίπτω, to wash the hands.

Ἀπο-πλανάω, ὦ, *f.* ἤσω, to seduce; from πλάνη.

Ἀπο-σπάω, to draw away or forth; *mid.* to depart.

Ἀπο-στεγάζω, *f. άσω*, to take off the roof, uncover; from
στέγω.

Ἀπο-στέλλω, to send, send forth.

Ἀπο-στερέω, to deprive, defraud, keep back by fraud.

Ἀπό-στολος, *ου*, *m.* a messenger, APOSTLE; from ἀπο-
στέλλω.

Ἀπο-τίθηναι, to cast off, lay aside.

Ἀπο-χωρέω, to depart.

Ἀ-πρόσ-κοπος, *ου*, *m. and f.* not causing to stumble, void

of offence, not stumbling; from *a*, *not*, *πρὸς* and *κόπτω*.

ἈΠΤΩ, *f. ψω*, 2. *aor. ἤφον*, to bind, kindle, light; *mid.* to touch, take.

Ἀπ-ωθέομαι, to thrust away, reject; from *ἀπὸ* and *ώθεο-μας*, *mid. of ώθέω*.

Ἀπ-ώλεια, *as, f.* destruction, perdition, waste; and

Ἀπώλεσα, 1. *aor.* and

Ἀπώλετο, 3. *sing.* 2. *aor. m.*, from *ἀπόλλυμι*.

ἈΠΑ, *ās, f.* imprecation.

ἈΠΑ, *conj.* therefore, then, haply.

Ἄρας, *part.* 1. *aor. of αἶρω*.

ἈΓΓΟ'Σ, *ή, ὄν*, white, fleet; *also* idle. In the latter sense it is derived from *a*, *neg.* and *ἔργον*.

Ἀργυρᾶ, *neut. plur. contr. of*

Ἀργύρεος, *έα, εὖν, contr. οὖς, ᾶ, οὖν*, made of silver, and

Ἀργύριον, *ου, n.* silver, (*plur.*) pieces of silver; from

Ἀργυρος, *ου, masc.* silver. Hence, Lat. *argentum*; Fr. *argent*; and the English, *ARGENT*, bright as silver; from *ἀργός*, white.

Ἀρείων, *ονος, comp. of ἀγαθός*.

Ἀρέσαι, 1. *aor. inf. of*

ἈΡΕ'ΣΚΩ, *f. ἀρέσω* (from *obs. ἀρέω*), to please.

Ἀρετή, *ἦς, f.* virtue; from

ἈΡΗΣ, *eos, m.* Mars. Hence, with *πάγος*, a hill, *AREO-*pagus.

Ἄρης, 2. *sing.* 1. *aor. subj. of αἶρω*.

ἈΡΙΘΜΟ'Σ, *οὔ, m.* a number. Hence, *ARITHMETIC*.

Ἀρίσταρχος, *ου, m.* Aristarchus.

ἈΡΙΣΤΕΡΟ'Σ, *ὰ, ὄν*, the left.

ἈΡΙΣΤΟΝ, *ου, n.* a repast.

Ἄριστος, η, ον, *sup. of ἀγαθός.*

Ἄρκετος, ἦ, ὄν, sufficient; from

ἈΡΚΕΪΩ, *f. έσω, to be sufficient, to aid; mid. to be contented.*

ἌΡΚΤΟΣ, ου, *m. and f. a bear.* Hence ARCT-urus, from οὐρά, a tail; ARCTIC, i. e. under the constellation called "the Great Bear".

ἌΡΜΑ, τος, *n. a chariot.*

Ἄρμος, οῦ, *m. a joint; and*

Ἀρμόζω, *f. έσω, to join together; mid. to espouse, from ἄρω. Hence, HARMONY.*

ἈΡΝΕΪΜΑΙ, οὔμαι, *f. ήσομαι, to deny, refuse.*

Ἀρνίον, ου, *n. a lamb, little lamb; from ἄρς.*

Ἄρον, 1. *aor. imperat. of αἶρω.*

Ἄροτρον, ου, *n. a plough; from ἀρόω.*

Ἀρούσι, 3. *plur. 1. fut. of αἶρω.*

ἈΡΟΪΩ, ὦ, *f. έσω, perf. p. ήρομαι, to plough.*

ἈΡΠΑΖΩ, *f. έσω, sometimes ξω, to seize, take by force, catch up. Hence, HARPY.*

ἈΨΡΑΒΩΝ, ὠνος, *m. earnest.*

Ἀ-ῤῥαφος, ου, *m. and f. without seam; from α, not, and ῥάπτω.*

Ἀ-ῤῥητος, ου, *m. and f. not spoken, secret, ineffable; from α, not, and ῥέω.*

Ἀ-ῤῥωστος, ου, *m. and f. infirm, sick, sickly; from α, not, and ῥώννυμι.*

ἌΡΞ or ἀρήν, ἀρνός, *dat. plur. ἀρνάσι, m. and f. a lamb.*

Ἄρσεν, ενος, *n. a male; from*

ἌΡΣΗΝ or ἄρρην, ενος, *m., n. εν, male. Hence (from its strength), ARSENIC.*

ἈΡΤΕΜΩΝ, ονος, *m. a topsail.*

ἌΡΤΙ, *adv.* lately, now; ἀπ' ἄρτι, henceforth, hereafter.

ἌΡΤΙΟΣ, *ov, m. and f. or a, ov*, even in number, complete, perfect.

ἌΡΤΟΣ, *ov*, bread, a loaf.

Ἀρτύω, *f. σω*, to prepare; from ἄρω.

ἌΡΧΗ, *ῆς, fem.* the beginning, first dignity. Hence words beginning or ending with *arch*, as ARCH-angel, ARCH-bishop, mon-ARCH; ARCHAISM, an ancient form of expression; with λόγος, ARCHAEO-logical, belonging to antiquities.

Ἀρχ-ιερεῖς, *plur. contr. of*

Ἀρχ-ιερεὺς, *έως, m.* a chief-priest; from ἀρχή and ἱερός.

Ἀρχι-συνάγωγος, *ov, m.* a ruler of the synagogue; from ἀρχή and συναγωγή.

Ἀρχι-τρίκλινος, *ov, m.* a ruler of a feast; from ἀρχή and τρίκλινον, a dining-room with three couches to recline on, from τρεῖς and κλίνη.

Ἀρχω, *f. ξω*, to rule over; *mid. ἄρχομαι, f. ξομαι*, to begin, be foremost, rule, from ἀρχή; hence

Ἀρχων, *οντος, m.* a ruler, an ARCHON.

ἌΡΩ, *f. ῶ*, to adapt, fit.

ἌΡΩΜΑ, *τος, n.* an aromatic substance, spice. Hence, AROMATIC.

Ἀ-σάλευτος, *ov, m. and f.* unshaken, immoveable; from *a, not*, and σαλεύω.

Ἀ-σβεστος, *ov, m. and f.* unquenchable; from *a, not*, and σβέννυμι.

Ἀ-σεβέω, *ῶ, f. ήσω*, to be impious, ungodly commit; from *a, not*, and σέβομαι.

Ἀσέλγεια, *ας, f.* lewdness, intemperance; from

ἈΣΕΛΓΗΣ, *έος, m. and f.* wanton, intemperate.

Ἀ-σθένεια, *as*, *f.* weakness; and

Ἀ-σθενέω, *ō*, *f.* ἥσω, to be weak or sick; and

Ἀ-σθενής, *ēos*, *contr.* οὖς, *m. and f.* weak; from *a*, *not*, and σθένος.

ἈΣΚΕΊΩ, *ō*, *f.* ἥσω, to exercise, practise, labour. Hence

ASCETIC.

ἈΣΚΟΊΣ, *oũ*, *m.* a leathern bottle.

ἈΣΠΑΊΖΟΜΑΙ, *f.* ἄσομαι, to salute, embrace; hence

Ἀσπασάμενοι, 1 *aor. part.*; and

Ἀσπασμός, *oũ*, *m.* salutation, greeting.

ἈΣΠΙΓΊΣ, *dos*, *f.* an ASP.

Ἀ-σπονδος, *ou*, *m. and f.* irreconcilable, implacable; from *a*, *not*, and σπονδή, a libation, which is from σπένδω.

Ἀσσάριον, *ou*, *n.* *Lat.* a Roman coin, called an *as*; farthing.

ἈΣΣΟΝ, *adv.* near, nearer.

Ἀσσος, *ou*, *f.* the city of Assos.

Ἀστεῖος, *ou*, *m. and f.* living in a city, polite, urbane, beautiful; from ἄστυ.

ἈΣΤΗΡ, *ēpos*, *m.* a star. Hence, with νόμος, ASTRONOMY.

Ἀ-στήρικτος, *ou*, *m. and f.* unsteady; from *a*, *not*, and στρέλζω.

Ἀ-στοργος, *ou*, *m. and f.* without natural affection, without charity; from *a*, *not*, and στέργω.

Ἀ-στοχέω, *ō*, *f.* ἥσω, to miss one's aim; from *a*, *not*, and στοχάζομαι.

Ἀστραπή, *ēs*, *f.* lightning; from

ἈΣΤΡΑΊΠΤΩ, *f.* ψω, to lighten.

ἈΣΤΥ, *eos*, *n.* a city.

Ἀ-σύνητος, *ou*, *m. and f.* without understanding; from *a*, *not*, and συνήμι.

Ἀ-σφαλῆς, *έος, m. and f.* steady, safe, certain, firm; from *a, not*, and σφάλλω.

Ἀτενίζω, *f. σω*, to look earnestly; from *a intensive*, and τείνω.

ἈΤΕΡ, *adv.* without, in the absence of, devoid of.

Ἀ-τιμία, *ας, f.* dishonour; from *a, not*, and τιμή.

Ἄ-τινα, *neut. plur. of* ὅστις.

ἈΤΜΙΣ, *δος, f.* or ἀτμός, *οὔ, m.* vapour, air. Hence, with σφαῖρα, a globe, ΑΤΜΟ-sphere.

Ἀ-τοπος, *ου, m. and f.* out of place, absurd, injurious, wrong, wicked, (*substantively*) harm; from *a, not*, and τόπος.

ΑΤΓΗ, *ης, f.* splendour, daybreak.

Αὐθάδης, *εος, contr. οὗς, m. and f.* self-complacent, arrogant; from αὐτός and ἀδέω.

ΑΤΘΕΝΤΗΣ, *ου, m.* one who acts on his own authority (hence, AUTHENTIC); hence

Αὐθεντέω, *ῶ, f. ήσω*, to have authority.

Αὐλέω, *ῶ, f. ήσω*, to play on the flute or pipe; from αὐλός.

ΑΤΔΗ, *ης, f.* a sheepfold, court, mansion. Hence ΑULIC, belonging to the *court* of princes.

Αὐλητής, *οὔ, m.* a player on the flute or pipe; from

ΑΤΔΟΨ, *οὔ, m.* a flute or pipe. Hence, with ὕδωρ, hydr-AULICS.

ΑΤΕΑΝΩ, αὔξω, or ἀέξω, *f. αὐξήσω* (from *obs. αὐξέω*), to cause to increase, (*mid.*) to increase.

ΑΤΠΑ, *ας, f.* a gale, a light wind.

ΑΤΠΙΟΝ, *adv.* to-morrow, (*with art.*) the morrow.

Αὐστηρός, *ἂ, ὄν*, rough, harsh, crabbed; from αὔω.

Αὔτη, *fem. of οὔτος*, forming its *gen.* and other cases, as if from ταῦτη, except the *nom. plur.*; which is regularly formed from αὕτη.

Αὐτήν, acc. f. contr. for *ἐαυτήν*, and

Αὐτῆς, gen. f. contr. for *ἐαυτῆς*; from *ἐαυτοῦ*.

Αὐτόθι, for *αὐτόθι*, there; from *αὐτός*.

Αὐτοῖς, dat. plur. contr. for *ἐαυτοῖς*, from *ἐαυτοῦ*.

Αὐτό-ματος, η, ον, (from *αὐτός* and *μάω*, to be eager), spontaneous, of its own accord. Hence, AUTO-MATON.

ΑΥΤΟ Σ, ἡ, ὄν, self, himself; with the article, ὁ, ἡ, τὸ, it signifies *the same*. Hence, with *κρατέω*, AUTOCRAT; with *ὄπτομαι*, AUT-opsy; and all words of similar composition.

Αὐτοῦ, Att. contr. for *ἐαυτοῦ*, q. v.

Αὐτῶν, gen. plur. contr. for *ἐαυτῶν*, from *ἐαυτοῦ*.

ΑΥΧΕΊΝ. ὦ, f. ἴσω, to boast.

Αὐχμηρός, ἄ, ὄν, squalid, filthy, obscure; from

Αὐχμὸς, οὔ, m. drought, filthiness; from

ΑΥΊΝ, f. σω, to dry, shout, shine, blow.

Ἄφ', for *ἀπὸ* before an aspirated vowel.

Ἄφ-αίρέω, ὦ, f. ἴσω, to take away; from *ἀπὸ* and *αἰρέω*.

Ἄφ-ανίξω, f. σω, to put out of sight, to destroy, disfigure; mid. to be astonished, vanish away; from *α*, *not*, and *φαίνω*.

Ἀφέθησαν, 3. plur. 1. aor. p. of *ἀφίημι*.

Ἀφείλεν, 3. sing. 2. aor. of *ἀφαιρέω*.

Ἀφεῖς, part. 2. aor. of *ἀφίημι*.

ἈΦΕΛΗΣ, ἑὸς, m. and f. simple; hence

Ἀφελότης, τος, f. simplicity.

Ἄφες, imperat. 2. aor. and

Ἄφ-εις, f. deliverance, remission; and

Ἄφετε, imperat. 2. aor. 2. plur., and

Ἀφήκα, 1. aor., from

Ἀφ-ίημι, *f.* ἀφήσω, to send away, utter, neglect, permit, pardon, leave, yield up, let alone; from ἀπὸ and ἵημι.

Ἀ-φιλ-άγαθος, *ου, m. and f.* not loving good men, or what is good; from *a*, *not*, φιλέω, and ἀγαθός.

Ἀ-φιλ-άργυρος, *ου, m. and f.* not fond of money; from *a*, *not*, φιλέω, and ἄργυρος.

Ἀφ-ίστημι, *f.* ἀποστήσω, to seduce, depart, refrain from, fall away; from ἀπὸ and ἵστημι.

Ἀφνω, *adv.* suddenly, unexpectedly; from *a*, *not*, and φαίνω.

Ἀφ-οριεῖ, 3. *sing. 1. fut. Att. of*

Ἀφ-ορίζω, *f.* ἰσω, *Att. ἰῶ*, to separate, set apart, excommunicate, choose, determine. Hence APHORISM; from ἀπὸ and ὀρίζω.

Ἀφ-ορμή, *ῆς, f.* means, opportunity; from ἀπὸ and ὀρμή.

ἈΦΡΟΨ, *οὔ, m.* foam. Hence APHRODITE, a name of Venus.

Ἀχατα, *ας, f.* Achaia.

Ἀχθῆναι, *inf. 1. aor. p. of* ἄγω.

ἈΧΛΥΨ, *ύος, f.* darkness, blindness.

ἈΧΡΙ or μέχρι, *before a vowel* ἄχρις or μέχρις, *adv.* until, unto, while, during, within.

ἈΧΤΡΟΝ, *ου, n.* chaff.

ἈΨΙΝΘΙΟΝ, *ου, n.* or ἄψινθος, *ου, m. or f.*, wormwood.

Ἀ-ψυχος, *ου, m. and f.* without life; from *a*, *not*, and ψυχή.

Ἀψωνται, 1 *aor. m. subj. 3 plur. of* ἄπτομαι.

Βάαλ, *indecl. m. or f.* Baal.

Βαθεῖ, *contr. for* βαθεῖ, *dat. sing. of* βαθύς.

- Βάθος, ἑος, n.** depth, profundity, immensity; from
ΒΑΘΤ'Σ, εἶα, ὃ, gen. ἑος (*irreg. comp. βάσσων*), deep.
ΒΑΙΝΩ, f. βήσομαι (from *obs. βάω*), 2. *aor.* ἔβην (from
obs. βίβημι), to go. Hence, with ἄκρος, **acro-BAT.**
ΒΑΓΟΝ, ου, n., or βάϊς, a branch of palm.
ΒΑΙΟ'Σ, ου, m. and f. little.
ΒΑΛΛΑΝΤΙΟΝ, ου, n. a purse, money-bag.
ΒΑΛΛΩ, f. αλῶ, *perf.* βέβληκα (from *obs. βλέω* or *βα-
λέω*), to cast, put, rush (*Acts 27:14*); *mid.* to be laid
down, to lie. Hence, **pro-BLEM**; with σύν, **sym-
BOL.**
Βαπτίζω, f. σω, to **BAPTIZE**, wash, cleanse; from **βάπτω;**
hence
Βάπτισμα, τος, n. **BAPTISM**, and
Βαπτισμός, ου, m. **BAPTISM**, dipping in water, washing.
ΒΑΪΤΤΩ, f. ψω, 2. *aor.* ἔβαφον, to dip, immerse, wash.
ΒΑΡ'ΒΑΡΟΣ, ου, m. and f. **BARBARIAN**, that which is
not Greek.
Βαρέως, adv. heavily, with difficulty; from **βάρος.**
Βαρθολομαῖος, ου, m. Bartholomew.
Βάρναβας, α, m. Barnabas.
ΒΑΡΟΣ, εος. contr. ους, n. weight, heaviness (hence,
with μέτρον, **BARO-meter**). Hence
Βαρύνω, f. ὦ, to be heavy, oppress; and
Βαρὺς, εἶα, ὃ, gen. ἑος, heavy, grievous.
Βασανίζω, f. σω. to torture, afflict, toss; and
Βασανισμός, ου, m. torture; from
ΒΑΣΑΝΟΣ, ου, f. torture, proof; properly, **BASANITE,**
a Lydian stone, used as a test in trying metals.
Βάσεις, acc. plur. contr. of βάσις.
Βασιλεῖα, ας, f. a kingdom; and

Βασιλεῖς, *nom. and acc. plur. contr.*, from

ΒΑΣΙΛΕΥΣ, *έος*, and *Att. έως*, *m.* a king (hence, *BASILICA*, originally, a *palace*; afterwards, a *church*; also *BASILISK*). Hence

Βασιλεύω, *f. σω*, to reign, govern; and

Βασίλισσα, *ης*, *f.* a queen.

Βάσις, *εως*, *f.* a step, foot, *BASIS*; from *βαίνω*.

ΒΑΣΚΑΓΝΩ, *f. ανώ*, to fascinate, mislead. Hence, through the Latin *fascino*, *FASCINATE*.

ΒΑΣΤΑΪΩ, *f. σω*, to carry, bear, announce, endure.

ΒΑΪΤΟΣ, *ου*, *m.* a bush, bramble-bush, a Heb. measure of liquids, firkin of nine gallons.

ΒΑΪΡΑΧΟΣ, *ου*, *m.* a frog.

Βδελύσσομαι, *f. ξομαι*, to turn away with loathing, properly from a bad smell, abominate; from

ΒΔΕΪΩ, *f. έσω* and *ήσω*, to cause an offensive smell.

ΒΕΒΑΙΟΣ, *α*, *ον*, firm; hence

Βεβαίωσις, *εως*, *f.* confirmation.

Βέβηλος, *ου*, *m. and f.* profane; properly, where all persons may enter; from *βηλός*.

Βέβληται, *3. sing. perf. p. of βάλλω*.

Βεβρωκόσιν, *dat. plur. perf. part. of βρώσχω*.

Βέλη, *plur. contr. of*

ΒΕΛΟΣ, *εος*, *n.* a weapon, dart. Hence *BELEMNITE*.

Βεθανία, *ας*, *f.* Bethany.

Βηθλεέμ, *indecl. f.* Bethlehem.

ΒΗΛΟΣ, *ού*, *m.* a threshold.

Βήμα, *τος*, *n.* a step, tribunal, judgment-seat; from *βαίνω*.

ΒΗΡΤΑΛΛΟΣ, *ου*, *m.* a beryl, a gem of sea-green colour.

ΒΙΑ, *ας*, *f.* force, violence.

Βίβλιον, *ου*, *n.* a book, scroll; from

ΒΙΒΛΟΣ, ου, *f.* a book. Hence, **BIBLE**.

ΒΙΟΣ, ου, *m.* life, sustenance (hence, with γράφω, **BIO**-graphy; with ἀμφι, **amphi-BIOUS**). Hence

Βιωτικός, ῆ, ὄν, appertaining to life, belonging to this life.

ΒΛΑΨΤΩ, *f.* ψω, to injure, 2. *aor.* ἐβλαβον.

ΒΛΑΣΤΑΨΩ, *f.* ἥσω, 2. *aor.* ἐβλαστον (from *obs.* βλαστέω), to make grow, to bud, spring up; hence

Βλαστήσασα, 1. *aor. part. fem.*

Βλασφημέω, ὦ, *f.* ἥσω, to calumniate, **BLASPHEME**;
from βλάπτω and φήμη.

ΒΛΕΨΩ, *f.* ψω, 2. *aor.* ἐβλεπον, to see, look, look on,
(*imperat.*) take heed.

Βληθῆναι, 1 *aor. inf. pass. of* βάλλω.

Βόας, *acc. plur. of* βούς.

ΒΟΑΩ, *f.* ἥσω, to shout; hence

Βοή, ῆς, *f.* shouting.

ΒΟΗΘΕΩ, ὦ, *f.* ἥσω, to aid; hence

Βοηθός, οὔ, *m.* a helper.

ΒΟΪΘΡΟΣ, ου, *m.* a ditch; hence

Βόθυνος, ου, *m.* a pit, ditch, or well.

Βολίζω, *f.* σω, to heave the lead; from βάλλω.

ΒΟΨΒΟΡΟΣ, ου, *m.* mud, slime.

ΒΟΡΕΑΣ, ου, or βορρᾶς, ᾶ, *m.* the north wind, **BOREAS**.

Βόσκω, *f.* βοσκήσω (from *obs.* βοσκέω), to feed; from βόω
(hence, **pro-BOSCIS**). Hence

Βοτάνη, ῆς, *f.* grass, produce of the earth; from βόω.

Hence, **BOTANY**.

ΒΟΤΡΥΣ, υος, *m.* a bunch of grapes.

ΒΟΤΑΗ, ῆς, *f.* counsel, thought.

Βούλημα, τος, *n.* will; from

ΒΟΥΛΟΜΑΙ, 2. *sing. Att. βούλει, f. m. βουλήσομαι*
(from *obs. βουλέω*), to wish, will, intend, direct.

Βούν, *acc. sing. of βούς*.

ΒΟΥΝΟΣ, *οὔ, m. a hill*.

ΒΟΥΣ, *βοός, m. and f. a bull or cow*. Hence, with *κόλον*,
BU-colics.

ΒΟΩ, *ῶ, f. όσω and ώσω*, to feed.

Βοών, *gen. plur. of βούς*.

ΒΡΑΒΕΥΣ, *έως, m. a judge, an umpire of games; hence*
Βραβεύω, f. σω, to preside, govern.

ΒΡΑΔΥΣ, *εία, ὕ, gen. έος (irreg. comp. βράσσων)*, slow,
stupid. Hence, with *ποῦς*, BRADY-pus.

ΒΡΑΧΙΩΝ, *ονος, m. the arm, the fore-arm, strength*.

Βραχὺ, *adv. briefly; from*

ΒΡΑΧΥΣ, *εία, ὕ, gen. έος*, short, small. Hence, with
γράφω, BRACHY-graphy.

ΒΡΕΜΩ, *ῶ, to roar, murmur*.

ΒΡΕΦΟΣ, *εος, n. an infant*.

ΒΡΕΧΩ, *ῶ, perf. p. βέβρεγμαί*, to rain, wet. Hence
em-BROCATION.

ΒΡΟΝΧΗ, *ῆς, f. thunder*.

ΒΡΟΧΟΣ, *ου, m. a cord, rope, noose*.

ΒΡΥΧΩ, *ῶ, to gnash the teeth*.

ΒΡΥΩ, *ῶ, to abound, produce, send forth*. Hence,
with *έν*, em-BRYO.

Βρώμα, *τος, n. food; from*

ΒΡΩΣΚΩ, *ῶ, βρώσω (from obs. βρώω), 2. aor. έβρων*
(from *obs. βρώμι*), to eat.

ΒΥΘΟΣ, *ου, m. the deep, the bottom of the sea*.

ΒΥΡΣΑ, *ης, f. a hide, skin (hence PURSE); hence*

Βυρσεύς, έως, dat. contr. βυρσεῖ, m. a tanner.

ΒΥΣΣΟΣ, ου, *m.* fine linen or cotton.

ΒΥΩ, *f.* σω, to stop, cover.

ΒΩΜΟΣ, οῦ, *m.* an altar.

ΓΑΓΓΡΙΝΑ, ης, *f.* cancer, mortification, GANGRENE.

ΓΑΖΑ, ης, *f.* a Persian word, signifying *treasure*; hence

Γαζο-φυλάκιον, ου, *n.* a treasure; from φυλάσσω.

ΓΑΙΑ, ας, generally *contr.* γῆ, γῆς, *f.* the earth, land.

Hence, with μέτρον, GEO-metry; with λόγος, GEO-logy; with γράφω, GEO-graphy.

ΓΑΛΑ, γάλακτος, *n.* milk. Hence, GALAXY, the *milky way*.

Γαλάται, ὧν, *m.* the Galatians.

ΓΑΛΗΝΗ, ης, *f.* a calm.

Γαλιλαῖος, ου, *m.* a Galilean.

ΓΑΜΒΡΟΣ, ου, *m.* a son-in-law.

ΓΑΜΕΩ, ὦ, *f.* ἴσω, 1. *aor.* ἔγημα (from obs. γάμω), to marry (hence, with Lat. *bis*, twice, bi-GAMY; with πολὺς, poly-GAMY, etc.); hence

Γάμος, ου, *m.* marriage.

ΓΑΡ, *conj.* for, whereas, therefore, why.

ΓΑΣΤΗΡ, έρος, and *sync.* γαστρός, *voc.* γάστερ, *dat. pl.* γαστήρσι, the belly, womb. Hence, GASTRIC; and with νόμος, GASTRO-nomy.

ΓΕ, *an enclitic adv.* indeed, at least, yet.

Γεγώς, ὡσα, ὡς, *perf. part. syncopated*, of γίνομαι.

Γεγεννημένον, *neut. sing. part. perf. p.*, and

Γεγέννησθε, 2. *plur. perf. p.*, and

Γέγονα, *perf. m.* of γίνομαι.

ΓΕΕΝΝΑ, ης, *f.* hell, a place of torment.

ΓΕΙΤΩΝ, ωνος, *m. and f.* a neighbour.

ΓΕΛΛΩ, ὦ, *f.* άσω, to laugh.

Γεμίζω, *f. σω*, to fill; from

ΓΕ'ΜΩ, *f. ὦ*, to be full.

Γενεὰ, *âs, f.* age, generation (hence, with λόγος, *GENEALOGY*); and

Γένεσθαι, *2. aor. inf. m.*; and

Γένεσις, *εως, f.* generation, birth, *GENESIS*; from γίνομαι.

Γέρη, *neut. plur. contr. of γένος*.

Γενηθέντων, *gen. plur. part. 1. aor. p.*, and

Γενηθήτω, *3. sing. imperat. 1. aor. p.*, and

Γενήσεται, *3. sing. 1. fut. m. of γίνομαι*; whence

Γεννάω, *ᾶ, f. ἥσω*, to beget, bring forth, (*pass.*) be born.

Γεννησαρὲτ, or Γενησαρὲτ, *indecl. f.* Gennesaret.

Γέννησις, *εως, f.* birth; from γεννάω.

Γενόμενος, *2. aor. m. part. of γίνομαι*, whence

Γένος, *εος, contr. ους, n.* race, family, kind.

ΓΕ'ΡΩΝ, *οντος, m.* an old man.

ΓΕΤΟΜΑΙ, *f. σομαι*, to give to taste.

Γεωργέω, *ᾶ, f. ἥσω*, to cultivate the ground; from γαῖα and ἔργον. Hence the name, *GEORGE*.

Γῆ, *contr. for γαῖα*.

Γήρα, *dat. of*

ΓΗ'ΡΑΣ, *ατος, n.* old age.

ΓΙΝΟΜΑΙ, *γέλλομαι or γόγγομαι, f. γενήσομαι*; *1. aor. pass. ἐγενήθην* (from *obs. γενέω*); *2. aor. m. ἐγενόμην, perf. m. γέγονα* (from *obs. γένω*); *perf. γέγαα* (from *obs. γάω*), to become, come, exist, be, be done, be made, come to pass, (*1. aor. p.*) behave one's self.

ΓΙΝΩ'ΣΚΩ, *f. m. γνώσομαι* (from *obs. γνώω*), *2. aor. ἔγνω* (from *obs. γνώμι*), *perf. ἔγνωκα, perf. p. ἔγνωσμαι, part. 2. aor. γνούς*, to learn, understand, know.

This word has an affinity to the English KNOW;
hence, GNOSTICS, pro-GNOSTIC.

Γλεύκος, *eos*, *contr. ους*, *n.* must, sweet wine; from
ΓΑΤΚΤ'Σ, *εία*, *υ*, *gen. έος*, *contr. ους*, sweet, pleasant.

Hence, GLYCERIN.

ΓΛΩ'ΣΣΑ, *Att. γλώττα*, *ης*, *f.* the tongue. Hence, GLOS-
SARY; with πολὺς, poly-GLOTT.

Γναφεὺς, *έος*, *m.* a fuller; from κνάπτω, to dress or full
cloth.

Γνόντες, *plur. 2. aor. part. of γινώσκω*.

ΓΝΟ'ΦΟΣ, *ου*, *m.* darkness.

Γνωρίζω, *f. σω*, *perf. έγνώρικα*, to make known, reveal,
know; and

Γνωσθήσεται, *3. sing. 1. fut. p. of γινώσκω*; whence

Γνώσις, *εως*, *f.* knowledge, doctrine, prudence; and

Γνώσονται, *3. pl. 1. fut.*, and

Γνώτε, *2. pl. 2. aor. imperat.*

ΓΟΓΓΥ'ΖΩ, *f. σω*, to murmur.

ΓΟΗΣ, *τος*, *m.* a juggler, quack, impostor.

Γολγοθᾶ, *indecl.* Golgotha.

Γόμορρα, *indecl.* Gomorrha.

Γόμος, *ου*, *m.* cargo, merchandise; from γέμω.

Γονεὺς, *έος*, *m.* a parent; from γίνομαι.

ΓΟ'ΝΤ, *ατος*, *n.* a knee. Akin to ΚΝΕΕ. Hence, through
the Lat. *genu*, with *flecto*, to bend, GENU-flexion.

Γράμμα, *τος*, a writing, letter, bill, contract, epistle;
from γράφω (hence, GRAMMAR). Hence

Γραμματεὺς, *έος*, *m.* a scribe.

ΓΡΑΤ'Σ, *γραδς* or *γραῖα*, *ας*, *f.* an old woman.

Γραφή, *ης*, *f.* writing, scripture; from

ΓΡΑ'ΦΩ, *f. ψω*, to write, write of, paint, describe. Hence,

GRAPHIC, en-GRAVE, and all words ending in *-graphy*, *-graph*, *-graphic*; as, geo-GRAPHY, bio-GRAPHY, tele-GRAPH, etc

Γραῶδης, *eos*, *contr. ous*, *m. and f.* like or belonging to an old woman; from γραιῦς.

Γρηγορέω or ἐγρηγορέω, *ω*, *f.* ἴσω, *perf. ἐγρηγόρηκα*, to watch; from ἐγρήγορα, *Att. perf. mid. of ἐγείρω*.

Hence the name GREGORY.

Γυμνάζω, *f. σω*, to exercise; from

ΓΥΜΝΟΨ, *ή, ὄν*, naked. Hence GYMNASTICS; and, with σοφός, GYMNO-sophist. Hence

Γυμνότης, *τος*, *f.* nudity, nakedness.

ΓΥΝΗ, γυναικός, *voc. γύναι*, *f.* a woman, wife. Hence with μισέω, *miso-GYNIST*; with κρατέω, GYNECO-cracy.

ΓΩΝΙΑ, *as, f.* a corner, angle. Hence *dia-GONAL*; with πολὺς, *poly-GON*; with ἕξ, *hexa-GON*, etc.

Δ', by apocope for δέ.

Δαβὶδ, *indecl. m.* David.

Δαιμόνιον, *ου, n.* a heathen god, demon, devil, familiar spirit; from

ΔΑΙΜΩΝ, *ονος, m. and f.* a genius, DEMON, devil.

ΔΑ'ΚΝΩ, *f. δήξω*, *2. aor. ἔδακον* (from *obs. δήκω*), to bite.

ΔΑ'ΚΡΤ, *υος, n.* a tear. Hence (through the Latin *dacryma* or *lacryma*) LACHRYMAL.

ΔΑ'ΚΤΤΑΟΣ, *ου, m.* a finger. Hence DACTYL, a foot consisting of one long followed by two short syllables, as the finger consists of one long bone and two short ones.

Δάμαλις, εως, f. a heifer; from

ΔΑΜΑ'Ω, ὦ, or δαμάζω, f. άσω, to tame. Hence, with
a neg., a-DAMANT.

Δάνειον, ου, n. a loan, debt; and

Δανειστής, οὔ, m. a money-lender, creditor; from

ΔΑ'ΝΟΣ, εος, n. a gift.

ΔΑΠΑΝΑ'Ω, ὦ, f. ήσω, to expend.

ΔΑ'ΠΕΔΟΝ, ου, n. pavement, ground.

ΔΕ', conj. but, moreover, now.

Δεδεμένος, part. perf. p. of δέω.

Δέδοται, 3. sing. perf. p. and

Δέδωκας, 2. sing. 1. aor. of δίδωμι.

Δεῖ, f. δεήσει, impers. it is necessary, must, ought; from
δέω.

Δεῦγμα, τος, n. an example; from

ΔΕΙ'ΚΝΤΜΙ or *δεικνύω, f. δείξω* (from *obs. δείκω*), to
shew. Hence para-DIGM, apo-DICTIC.

ΔΕΙΛΟ'Σ, ή, ὄν, timid.

ΔΕΙ'ΝΑ, m. f. and n. gen. δεινός, such or such a one.

ΔΕΙΝΟ'Σ, οὔ, m. and f. formidable, severe. Hence

Δεινῶς, adv. grievously, greatly.

Δείξει, 3. sing. fut. of δείκνυμι.

ΔΕΓ'ΠΙΝΟΝ, ου, n. a repast, supper, feast. Hence, with
σοφός, DEIPNO-sophist.

ΔΕ'ΚΑ, indecl. ten. Hence, with *γωνία, DECA-gon*;
with *λόγος, DECA-logue*; with *ήμέρα, DEC-ameron.*

Hence

Δεκά-πεντε, indecl. fifteen; from *πέντε.*

Δέκατος, η, ον, tenth; from *δέκα.*

Δελεάζω, f. σω, to take with a bait, entice; from

ΔΕ'ΔΕΑΡ, ατος, n. a bait.

ΔΕ' ΜΩ, *f. ὦ*, to build. Hence, through the Latin *domus* a house, DOMICILE.

ΔΕ' ΝΔΡΟΝ, *ov, n.* a tree. Hence, with *ρόδον*, rhododendron.

Δέξαι, 2. *sing. 1. aor. imperat.*, and

Δέξασθε, 2. *pl. 1. aor. imperat.*, and

Δέχεται, 3. *sing. 1. aor. subj. of δέχομαι*.

ΔΕΞΙΑ, *ās, f.* (prob. from *δέχομαι*), the right hand.

Hence DEXTEROUS. Hence

Δεξιός, *ὰ, ὄν*, right, as opposed to left.

Δέομαι, *f. m. δεήσομαι* (from *obs. δέω*), to need, ask, pray; from *δέω*.

ΔΕ' ΡΑΣ or **δέρμα**, *τος, n.* skin. Hence epi-DERMIS.

Hence

Δερμάτινος, *η, ov*, leathern; and

Δέρω, *f. ὦ*, to flay, scourge, beat.

Δεσμά, *pl. of δεσμός*.

Δεσμεύω, *f. σω*, to bind; and

Δέσμη, *ης, f.* a bundle; and

Δεσμός, *οὔ, m.* and in *plur.* also **δεσμά**, *ῶν, n.* a chain, bond; and

Δεσμοτήριον, *ov, n.* a prison; from *δέω*.

ΔΕΣΠΟ' ΖΩ, *f. σω*, to rule. Hence

Δεσπότης, *ov, m.* a ruler, lord, DESPOT.

ΔΕΤ' ΡΟ, *adv., plur. δεῦτε*, hither, here now, come hither.

Δεύτερον, *adv.* again, a second time; from *δύτερος*.

Δευτερό-πρωτος, *ov, m. and f.* the first after the second; from *πρώτος* and

Δεύτερος, *α, ov*, second (hence, with *νόμος*, DEUTERONOMY); from *δύο*.

ΔΕΧΟΜΑΙ, *f.* **ξομαι**, to take, receive. Hence, with **πᾶς**, pan-DECTS.

ΔΕΩ, *f.* **έσω** and **ήσω**, *perf. p.* **δεδεμαι**, to bind. Hence dia-DEM.

ΔΗ, *adv.* indeed, that is to say, now, therefore, doubtless.

ΔΗΛΟΣ, *η, ον*, manifest.

ΔΗΜΟΣ, *ου, m.* the people. Hence, with **κρατέω**, DEMO-cracy; with **άγω**, DEM-agogue; with **έπι**, epi-DEMIO.

ΔΗΝ, *adv.* for a long time.

Δηνάριον, *ου, n.* a Roman coin, silver penny. See **δραχμή**.

Δήσατε, 2. *sing. 1. aor. imperat. of δέω*.

Δέ', by elision for

ΔΙΑ, *prep., with a gen.* through, during, after, by; with, in; *with an acc.* on account of, for, because of, by, through. Hence numerous words beginning with DIA-; as, with **λόγος**, DIA-logue; with **μέτρον**, DIA-meter; with **γωνία**, DIA-gonal; with **γινώσκω**, DIA-gnosis.

Διαβαίνω, to go across or over. Hence

Διαβήναι, 2. *aor. inf.*

Διάβολος, *ου, m.* properly a traducer, an enemy, the DEVIL; from **διαβάλλω**, to calumniate.

Διαγίνομαι, to go by or intervene (as time).

Διάγω, to carry over, to spend or pass (as time); from **δια** and **άγω**.

Διαδίδωμι, to transfer, distribute. Hence

Διάδος, 2. *aor. imperat.*

Διαθήκη, *ης, f.* a dispensation, testament, covenant; from **δια** and **τίθημι**.

- Δια-καθαριεῖ*, 3. *sing. fut. Att. of*
Δια-καθαρίζω, *f. σω*, to cleanse thoroughly.
Δια-κονέω, to minister, minister unto, hasten. Hence
Δια-κονία, *ας*, *f.* ministry, service; and
Διά-κονος, *ου*, *m. and f.* a servant, minister, DEACON.
Δια-λέγομαι, to converse; from *διὰ* and *λέγομαι*, *mid. of*
λέγω (hence DIALECT). Hence
Δια-λογίζομαι, *f. σομαι*, to think, reason. Hence
Δια-λογισμός, *ου*, *m.* thought, reasoning.
Δια-μαρτύρομαι, *f. οὔμαι*, to call to witness, affirm, ex-
hort, charge, testify.
Δια-μείνη, 3 *sing. 1. aor. subj. of*
Δια-μένω, *f. ὦ*, to remain, continue.
Διά-νοια, *ας*, *f.* thought, understanding; from *νόος*.
Δι-ανῶ, *f. σω*, to complete.
Δια-παντός, *adv.* always; from *πᾶς*.
Δια-πέραω, *ὦ*, *f.* ἄσω and ἤσω, to pass over.
Δια-πορεύομαι, *f. σομαι*, to go through, go on, pass over
or by.
Δια-ρρήγνυμι or *δια-ρρήσσω*, to break through, rend
asunder.
Δια-σαφέω, *ὦ*, *f.* ἤσω, to make known, declare fully and
clearly; from *σαφής*.
Δια-σειώ, to shake, disturb, exact by intimidation, spoil.
Δια-σκορπίζω, to scatter abroad, utterly discomfit.
Δια-στολή, *ῆς*, *f.* difference; from *στέλλω*.
Δια-στρέφω, to pervert, corrupt, impede, turn aside.
Δια-σώζω, *f. σω*, to preserve, convey in safety.
Δια-ταράσσω, to disturb, trouble much.
Δια-τάσσω, to arrange, order, promulgate.
Δια-τηρέω, to preserve, guard, refrain from.

Δια-τροφή, ἡς, *f.* food; from *τρέφω*.

Δι-αυγάζω, *f.* *σω*, to shine through, dawn; from *διὰ* and *αὐγή*.

Δια-φανής, ἐός, *m. and f.* apparent; from *φαίνω*.

Δια-φέρω, to carry through, carry up and down, defer, publish, separate, differ, excel, carry through.

Διδασκαλία, *as, f.* teaching, doctrine; and

Διδάσκαλος, *ου, m.* a teacher; from

ΔΙΔΑ΄ΣΚΩ, *f.* *διδάξω* (from *obs. διδάχω*), to teach.

Hence DIDACTIC.

Δίδοναι, *inf.* and *δίδετε*, 2. *plur. ind. and imperat. of*

ΔΙΔΩΜΙ, *f.* *δώσω*, *imperf. ἐδίδουν* (from *obs. διδῶ*),

1. *aor. ἔδωκα*, *perf. p. δέδομαι*, 2. *aor. imperat. δός*,

2. *aor. inf. δοῦναι*, to give, pay, grant, teach, enjoin.

Hence anti-DOTE, DOSE.

Διεπέρασε, 3. *sing. 1. aor. of διαπεράω*.

Δι-έρχομαι, to go through or across, go abroad.

Διεσώθησαν, 3. *plur. 1. aor. pass. of διασώζω*.

Δι-εταράχθη, 3. *sing. 1. aor. p. of διαταράσσω*.

Δι-θάλασσος, *ου, m. and f.* having the sea on both sides.

Δι-ικνέομαι, to pass through, pierce.

Δι-ίστημι, to be separate, intervene, depart from, be parted, go further.

Δίκαιος, *α, ον*, just; and

Δικαιοσύνη, ἡς, *f.* justice; and

Δικαίω, ᾧ, *f.* ὥσω, to justify, think or declare just, *mid.* be just; and

Δικαίως, *adv.* justly; from

ΔΙΚΗ, ἡς, *f.* justice, punishment. Hence syn-DIC.

ΔΙΚΤΤΟΝ, *ου, n.* a net.

Δι-ὃ, *conj.* wherefore, *contr. for διὰ ὃ*.

Διό-περ, *conj.* wherefore.

Δι-ότι, *conj.* because, since.

Διπλᾶ, *neut. pl. contr. for διπλόα*; from

Διπλόος, *ή, όον, or contr. διπλοῦς, ή, οὔν*, double; from
 δῖς. Hence

Διπλώω, *ώ, f. ώσω*, to double; hence DIPLOMA. Hence

Διπλώσατε, *2. pl. 2. aor. imperat.*

ΔΙΣ, *adv.* twice. Hence, with λαμβάνω, DI-lemma.

Δί-στομος, *ου, m. and f.* having two mouths, double-
 edged; from στόμα.

Δι-υλλίζω, *f. σω*, to strain through, strain off or out, fil-
 ter; from ὕλη, filth.

ΔΙΨΑ, *ης, f.* thirst. Hence

Διψάω, *ώ, f. ήσω*, to be athirst; and

Δίψος, *eos, n.* thirst.

Διωγμός, *οὔ, m.* pursuit, persecution; from

ΔΙΩΚΩ, *f. ξω*, to pursue, persecute.

Δοθεῖσαν, *acc. sing. part. 1. aor.*; and

Δοθήσεται, *3. sing. 1. fut. p. of δίδωμι.*

ΔΟΚΑ΄ΖΩ or δοκάω, *f. άσω*, to observe, expect, think,
 judge.

ΔΟΚΕ΄Ω, *ώ, f. δόξω* (from *obs. δόκω*), to seem, seem good,
 be thought, be in authority, think. Hence DOGMA.

ΔΟΚΟ΄Σ, *οὔ, m.* a beam.

Δολιόω, *ώ, f. ώσω*, to deceive; from

ΔΟ΄ΔΟΣ, *ου, m.* deceit, artifice, guile.

Δόντα, *acc. part. 2. aor. of δίδωμι.*

Δόξα, *ης, f.* opinion, honour, glory, dignity, majesty;
 from δοκέω. Hence, with λόγος, DOXO-logy; para-

DOX. Hence

Δοξάζω, *f. σω*, to honour, celebrate, glorify.

Δὸς, 2. *aor. imperat.*; and

Δότε, 2. *aor. imperat. 2. pl. of δίδωμι.*

Δουλεύω, *f. σω*, to be enslaved, serve or be in subjection to, obey, worship; from

ΔΟΥΤΔΟΣ, *ου, m.* a slave, servant. Hence

Δουλῶ, ὦ, *f. ὠσω*, to reduce to slavery.

Δοῦναι, 2. *aor. inf.*; and

Δοῦς, 2. *aor. inf. part. of δίδωμι.*

Δοχή, ἦς, *f.* entertainment, feast; from δέχομαι.

ΔΡΑΚΩΝ, *οντος, m.* a serpent, DRAGON, the devil.

Δραμὼν, 2. *aor. part.*; from τρέχω.

ΔΡΑΣΣΟΜΑΙ, or Att. δράττομαι, *f. ξομαι*, to seize, take hold of. Hence DRASTIC.

ΔΡΑΧΜΗ ἦς, *f.* a DRACHM, a silver coin of the same value as the Roman *denarius*, viz. 7½*d.* sterling.

Δρέπανον, *ου, n.* a scythe or sickle; from

ΔΡΕΠΩ, *f. ψω*, to crop or cut.

ΔΥΝΑΜΑΙ, 2. *pers. δύνασαι* or *contr. δύνῃ, f. m. δυνήσομαι* (from the primitive *δυνάω*), to be able, to have power; hence DYNASTY, DYNAMICS. Hence

Δύναμις, *εως, f., plur. contr. δυνάμεις*, power, force, virtue, ability, mighty work; and

Δυνατὸς, ἡ, ὄν, powerful, able, possible.

Δυνήσεσθε, 2. *plur. 1. fut.*; and

Δύνωνται, 3. *pl. subj. of δύναμαι.*

ΔΥΟ, *gen. dual δυοῖν, dat. δυοῖ, two.* Hence DUALITY. Akin to TWO.

ΔΥΣ, *adv. used only in composition*, with difficulty, badly.

Hence, with πέπτω, to concoct, DYS-peptic.

Δυσβάστακτος, *ου, m. and f.* difficult to be borne; from βαστάζω.

Δυσ-ερμήνευτος, ου, m. and f. difficult to be interpreted;
from *ἐρμηνεύω*.

Δυσί, dat. pl. of δύο.

Δύς-κολος, ου, m. and f. of a squeamish stomach, difficult;
from *κόλον*.

Δυσμή, ἥς, f. the going down of the sun, the west;
from

ΔΥΩ or *δύνω, f. δύσω, 2. aor. ἔδυν* (from *obs. δῦμι*), to
enter, put on, go down, sink. Hence *en-DUE*.

Δῶ and δῶ, 1. and 3. sing. 2. aor. subj. of δίδωμι.

Δώ-δεκα, indecl. twelve; and

Δω-δέκατος, η, ου, twelfth; from *δύο* and *δέκα*.

Δῶς, 2. sing. 2. aor. subj.; and

Δώσω, fut.; and

Δῶτε, 2. pl. 2. aor. subj. of δίδωμι.

Εἴαν, conj. if, though, -soever. It is joined with the
subj. and *opt.*, and sometimes with the *indicative*.

Εαυτῆς, gen. fem. of

Εαυτοῦ, dat. εαυτῶ, etc., or αὐτοῦ, etc., in all genders,
as *αὐτός*. It is compounded of *οὐ* or *ἐο*, *of himself*,
and *αὐτός*. It is used for all persons, in the *pl.* sig-
nifying *ourselves, yourselves, themselves*; but in the
sing. it is usually only of the 3. pers. (although
sometimes of the second, as in Luke xiii. 34, *thee*);
the 1. pers. being expressed by *ἐμναυτοῦ*, and the
second by *σεαυτοῦ, of himself*. *Πρὸς εαυτοῦς*, unto
their own home.

Εἰάω, ὦ, f. άσω, perf. εἶλακα, 1. aor. εἶασα, to permit, let
alone, leave.

ἑβδομος, η, ον, seventh (hence **HEBDOMADAL**); from
ἑπτα.

ἔβην, 2. aor. of βαίνω.

ἔβλασφήμουν, 1. sing. and 3. pl. imperf. contr. of βλασ-
φημέω.

ἔβλήθη, 3. sing. 1. aor. p. of βάλλω.

ἔβουλήθην, 1. aor. pass. of βούλομαι.

ἐγγίζω, f. ἴσω, Att. ὦ, to approach, impend, assist;
from ἐγγύς.

ἐγγίτῃ, ης, f. a pledge, bail, promise. Hence

ἐγγυος, ου, m. a surety.

ἐγγιτῷ, Σ, adv., comp. ἔγγιον or ἐγγυτέρω, superl. ἔγγιστα,
near.

ἐγείρω, f. ἐρῶ, to excite, arouse, raise, restore; mid.
to rise.

ἐγένετο, 3. sing. 2. aor. m.; and

ἐγενήθημεν, 1. pl. 1. aor. p.; and

ἐγενομήν, 2. aor. m. of γίνομαι.

ἐγερεῖ, 3. sing. fut.; and

ἐγερθεῖς, 1. aor. part. p.; and

ἐγέρθητι, 1. aor. imperat. p. of ἐγείρω.

ἐγεύσατο, 1. aor. m. 3. sing. of γεύω.

ἐγκατέλιπες, 2. sing. 2. aor. of ἐγκαταλείπω.

ἐγ-κεντρίζω, f. σω, to engraft; from κεντέω.

ἐγ-κομβόομαι, οὔμαι, f. m. ὥσομαι, to put on a garment
which is to be tied, to be clothed with; from ἐν
and κόμβος.

ἐγνώ, 3. sing. 2. aor.; and

ἐγnowsαν, 3. pl. 2. aor. of γινώσκω.

ἐγ-χρίω, f. σω, to anoint.

ἘΓΩ, *gen.* ἐμοῦ or μου, *dat.* ἐμὸν or μου, *acc.* ἐμέ or μέ, *pl.* ἡμεῖς, *gen.* ἡμῶν, *dat.* ἡμῖν, *acc.* ἡμᾶς. Μοῦ, μου, and μέ, are *enclitics*. I. Hence **EGOTISM**.

Ἐδαφος, *eos*, *n.* ground, soil, pavement; from ἔζομαι.

Ἐδεήθην, 1. *aor. p.*; and

Ἐδει, 3. *sing. imperf. contr. of* δεῖ.

Ἐδειξε, 3. *sing. 1. aor. of* δείκνυμι.

Ἐδόθη, 3. *sing. 1. aor. of* δίδωμι.

Ἐδολιούσαν, 3. *pl. imperf.* Bæotic for ἐδολίου; from δολιόω.

Ἐδραίος, *a, on*, firm, steadfast; from ἔζομαι.

Ἐδωκαν, 1. *aor. 3. plur. of* δίδωμι.

ἘΖΟΜΑΙ, 2. *f. ἐδούμαι*, to sit. Hence, with κατὰ, **cath-EDRAL**.

ἘΘΕ' ἈΝ or θέλω, *f. ἐθελήσω or θελήσω* (from *ods. ἐθέλω or θελέω*), to wish, will.

Ἐθεντο, 3. *pl. 2. aor. m.*; and

Ἐθετο, 3. *sing. 2. aor. m. of* τίθημι.

Ἐθη, *pl. contr. of* ἔθος.

Ἐθνη, *pl. contr. of*

ἘΘΝΟΣ, *eos*, *contr. ους, n.* a nation, people, (*plur.*) Gentiles. Hence **HEATHEN**; with λόγος, **ETHNO**-logy.

ἘΘΟΣ, *eos*, *n.* a custom or right.

Εἴ, *conj.* if, whether, since, although, that. (In oaths), *not* (Hebraism).

Εἶ, 2. *sing. of* εἰμι.

Εἶασε, 1. *aor. 3. sing. of* εἶάω.

Εἶδεν, 3. *sing. 2. aor. of* εἶδω.

Εἰδέναι, *synec. for* εἰδηκέναι, *inf. perf. of*

Εἰδέω, *ᾶ, f. ἤσω* (a form of εἶδω), *perf. εἶδα* for εἶδηκα, to know. Hence

Εἰδῆτε, 2. plur. subj.; and

Εἶδον, 2. aor.; and

Εἰδότες, plur. perf. part.

ΕΓΔΩ, *f. m. εἶσομαι*, 2. aor. sometimes *ἶδον*, to see, know. Hence *IDEA*; and, prefixing the digamma, the Latin *video*, whence *VISION*, etc. Akin (with the digamma) to *WIT*.

Εἰδωλεῖον, ου, *n.* an image, likeness, *IDOL*; from *εἶδωλον*.

Εἰδωλόθυτον, ου, *n.* a thing offered to an idol; from *θύω* and *εἶδωλον*. Whence

Εἰδωλολατρεία, *ας*, *f.* idol-worship, *IDOLATRY*; from *λάτρις*. Hence

Εἰδωλολάτρης, ου, *m.* an idolater.

Εἶδωλον, ου, *n.* an *IDOL* or image; from *εἶδω*.

Εἷης, opt. 2. sing. of *εἰμί*.

ΕΓΚΗ, *adv.* rashly, vainly, without sufficient cause.

ΕΓΚΟΣΙ or (before a vowel) *εἴκοσιν*, *indccl.* twenty.

ΕΓΚΩ, *f. ξω*, to be like, to yield. Hence

Εἰκὼν, *όνος*, *f.* an image. Hence, with *κλάω*, *ICONO-clast*.

ΕΓΔΕΨΩ, *f. ἦσω*, to roll, collect. Hence *ILIAC*.

Εἴλη or *ἘΛΗ*, *ης*, *f.* the heat or light of the sun.

Εἴληφα, Att. for *λέληφα*, *perf. of λαμβάνω*.

Εἰλωκρινεΐα, *ας*, *f.* sincerity; from *εἴλη* and *κρίνω*, being, as it were, found pure when viewed in sunshine.

Εἴλκων, *imperf. of ἔλκω*.

Εἶμα, *τος*, *n.* a dress, garment, cloak, clothing; from *ἐννυμι*.

Εἰμί, *εἰς* or *εἶ*, *ἐστὶ*, *ἐσμέν*, *ἐστὲ*, *εἰσὶ*, *imperat. ἴσθι* or *ἔσο*, *opt. εἴην*, *subj. ᾧ*, *inf. εἶναι*, *part. ὦν*, *imperf.*

ἦν, 3. *sing.* *ἦν* Att., *f. m.* *ἔσομαι*, 3. *sing.* *ἔσται*, *plup.* *ἦμην*. An enclitic in the whole of the *pres. ind.* (except the 2. *sing.*), including the form *εἰσίν*. To be; from *obs.* *ἔω*, to be.

Εἶμι, 2. *sing.* *εἰς* or *εἰ*, *pl.* *ἴμεν*, *ἴτε*, *εἰσι*, *imperf.* *ἔειν*, 2. *aor.* *ἴον*. To go; from *obs.* *ἴω*.

Εἶναι, *inf.* of *εἶμι*.

Εἴπατε, 1. *aor. imperat.* 2. *pl.* of *ἔπω*.

Εἴ-περ, *conj.* if, if at least, if indeed.

Εἴπη, 2. *aor. subj.* 3. *sing.*; and

Εἴπων, 2. *aor.*; and *εἰπὼν*, 2. *aor. part.* of *ἔπω*.

Εἴ-πως, *conj.* if, if by any means, if at all.

Εἰργάσαντο, 3. *plur.* 1. *aor. m.* of *ἐργάζομαι*.

Εἴρηκα, *perf.* Att. of *ῥέω*.

ΕΓΡΗΝΗ, *ης*, *f.* peace (hence the name *IRENE*); hence

Εἰρηνικὸς, *ῆ*, *ὄν*, peaceful.

ΕΓΡΟΣ, *εος*, *n.* wool.

ΕΓΡΩ, *f.* *ἐρῶ*, to bind, to say, ask, announce.

ΕΓΣ or *ἐς*, *prep.* in, into, unto, for, on, upon, at, concerning, among, to, for, towards, against, by (in swearing). Hence *ESOTERIC*.

ΕΓΣ, *μία*, *ἐν*, *gen.* *ἐνὸς*, *μῆς*, etc., one, first. Hence *hypHEN*, from *ὑφ'* for *ὑπό*. Akin to *ONE*.

Εἰς-εἰμι, 3. *pl.* *εἰσίσαιν*, *inf.* *εἰσιέναι*, *plup. m.* *εἰσῆεν*, to enter.

Εἰς-ελεύσονται, 3. *sing. f. m.* of

Εἰς-έρχομαι, to enter.

Εἰς-ῆει, 3. *sing. plup.* of *εἰσεἰμι*.

Εἰσὶ or *εἰσιν*, 3. *pl.* of *εἶμι*.

Εἰς-πηδάω, to leap or spring into.

Εἰς-πορεύομαι, to come in, enter into.

Εἰστήκεισαν, 3. pl. plup. of *ἵστημι*.

Εἴτα, adv. then, moreover.

Εἴ-τε, conj. and if, whether, or.

Εἶχε, imperf. 3. sing. of *ἔχω*.

Εἶων, imperf. 3. pl. contr. of *εἶω*.

Ἐκ before a consonant, but *ἐξ* before a vowel, prep. from or out of, on account of, by, of, after, with, on. Hence several compound words beginning with *ec* or *ex*: as, with *ἵστημι*, *EC*-stasy; with *ὄρκος*, *EX*-orcise.

Ἐκάθητο, imperf. 3. sing. of *κάθημαι*.

ἘΚΑΣΤΟΣ, η, ον, each.

ἘΚΑΤΟ'Ν, indecl. a hundred (hence, with *βοῦς*, *HECATOM*-b). Hence

Ἐκατόντ-αρχος, ου, m. a centurion or commander of 100 men; from *ἀρχω*.

Ἐκ-βαίνω, to go or come from.

Ἐκ-βάλῃ, 2. aor. subj. 3. sing. of

Ἐκ-βάλλω, to cast out, put forth. Hence

Ἐκ-βάλω, subj. 2. aor.

Ἐκ-βησόμενος, part. 1. fut. mid. of *ἐκβαίνω*.

Ἐκ-γονα, ων, n. offspring, descendants, grandchildren; from *γίνομαι*.

Ἐκ-δαπανάω, to spend wholly, consume. Hence

Ἐκ-δαπανηθσόμεναι, 1. fut. pass.

Ἐκ-δίκησις, εως, f. vengeance, punishment; from *δίκη*.

Ἐκ-δύω, to strip, take off, go out of.

Ἐκεῖ, adv. there, thither, yonder, then; and

Ἐκεῖθεν, adv. thence, there; from

ΕΚΕΙ ΝΟΣ, η, ον, he, she, it, that, such.

Ἐκέρασε, 1. aor. 3. sing. of κεράννυμι.

Ἐκ-θαμβος, ου, m. and f. amazed, struck with wonder;
from θάμβος.

Ἐκ-κλάω, to break off.

Ἐκ-κλησία, ας, f. an assembly, a church, congregation
(hence ECCLESIASTIC); from καλέω.

Ἐκ-κόπτω, to cut off, cut down, prevent.

Ἐκ-λανθάνομαι, to forget utterly.

Ἐκ-λέγομαι, to select, distinguish, have pleasure in;
from λέγω.

Ἐκ-λείπω, to fail, cease, be deficient. Hence ECLIPSE.

Ἐκλείσθησαν, 3. pl. 1. aor. p. of κλείω.

Ἐκ-λεκτός, ἡ, ὄν, chosen, elect, excellent; from λέγω.

Ἐκ-λέλησθε, 2. plur. perf. pass. of ἐκ-λανθάνομαι.

Ἐκλήθη, 3. sing., and ἐκλήθητε 2. plur. 1. aor. pass. of
καλέω.

Ἐκ-λύου, imperat. 2. sing. mid. of

Ἐκ-λύω, to loosen, debilitate; mid. to be weary, faint.

Ἐκ-μάσσω, to wipe off, dry.

Ἐκ-παλαι, adv. of old, formerly.

Ἐκ-πίπτω, to fall from, fall away, lose, fail, fall on.

Ἐκ-πορεύομαι, to depart from, to go out of.

Ἐκ-πορνεύω, f. σω, to be lewd, commit fornication;
from πόρνη.

Ἐκραξε, 1. aor. 3. sing., from κράζω.

Ἐκ-στασις, εως, f. astonishment, trance; from ἵστημι.

Ἐκ-τείνω, to stretch out, let down or cast out (as an
anchor), lay hands on.

Ἐκτενέστερον, adv. comp. from ἐκτενής, more intently.

Ἐκτήσατο, 3. sing. 1. aor. m. from κτάομαι.

Ἐκ-τίθεμαι, to expose, tell, explain.

Ἐκ-τινάσσω, to shake off, shake.

Ἑκτος, η, ον, sixth; from ἕξ.

Ἐκτός, *adv.* out of, without, except, besides; from ἐκ.

Ἐκ-φεύγω, to flee, escape.

Ἐκ-φύω, to put forth, shoot out, produce.

Ἐκ-χέω or ἐκ-χύω, to pour out; from χέω or χύω.

Ἐκὼν, οὔσα, ὄν, *gen.* ὄντος, willing, voluntary.

ἔλαβον, 2. *aor.* of λαμβάνω.

ἔλαθεν, 3. *sing.* 2. *aor.* of λαμβάνω.

ἙΛΑΙΑ, *as, f.* an olive-tree or its fruit. Hence

ἔλαιον, ου, *n.* OIL (properly from the olive).

ἔλακησε, 1. *aor.* 3. *sing.* of ληκέω or λακέω.

ἙΛΑΤΝΩ, *f.* ἐλάσω (from *obs.* ἐλάω), *perf. p.* ἤλαμαι, to drive, row. Hence ELASTIC.

ἙΛΑΦΡΟΣ, ἄ, ὄν, light.

Ἐλάχιστος, η, ον, least, very small; *superlative of*

ἙΛΑΧΤΟΣ, εἶα, ὕ (*irreg. comp.* ἐλάσσων or ἐλάττων), little.

Ἐλεγχθῆναι, 3. *sing.* 1. *aor. p. subj.* of

ἔλεγχω, *f.* ξω, to convince, convict, refute, rebuke, chastise, discover.

Ἐλέω, *f.* ἤσω, to pity, favour, have mercy, have mercy on; *mid.* to obtain pardon or mercy; and

Ἐλεήμων, ονος, *m. and f.* pitiful, merciful (hence ELEMOSYNARY, and, by contraction, ALMS); from

Ἐλεος, *eos, contr. ους, n.* pity, mercy.

Ἐλευθερία, *as, f.* freedom; from

ἔλετ' ἑερος, *a, ον*, free.

Ἐλεύκαναν, 3. *pl.* 1. *aor.* of λευκαίνω.

Ἐλεφάντινος, η, ον, made of ivory; from

ἔλε' φας, *αντος, m.* an ELEPHANT.

- Ἐηλύθει, 3. *sing. phyp.* Att. *redupl.*; and
 Ἐλθῃ, 3. *sing.* 2. *aor. subj.*; and
 Ἐλθόντες, *plur.* 2. *aor. part.*; and
 Ἐλθὼν, 2. *aor. part.*; and ἐλθεῖν, 2. *aor. inf.* of ἔρχομαι.
 Ἐλιθάσθησαν, 3. *plur.* 1. *aor. pass.* of λιθάζω.
 Ἐλισάβητ, *indecl. f.* Elisabeth.
 Ἐλκη, *neut. pl. contr.* of
 ἘΛΚΟΣ, εὖς, *n.* a wound, sore, ULCER.
 ἘΛΚΩ, *f.* ξω, to draw.
 Ἐλλην, ἦνος, *m.* a Greek, *mythologically derived from*
 Hellen, *son of* Deucalion. Hence HELLENISM, a
 Greek idiom.
 Ἐλπίζω, *f.* σω, to hope, hope for; from
 ἘΛΠΙΣ, ἰδος, *f.* hope, expectation whether of good or
 evil, confidence.
 Ἐμαντοῦ, *dat.* ἐμαντῶ, *acc.* ἐμαντὸν, of myself; from
 ἐμοῦ or ἐμέο and αὐτός.
 Ἐμ-βαίνω, to enter or get into.
 Ἐμ-βάπτω, to dip in, immerse.
 Ἐμβας, 2. *aor. part.* of ἐμ-βαίνω.
 Ἐμ-βριμάομαι, ὦμαι, *f. m.* ἥσομαι, to groan against,
 groan, be filled with sorrow or indignation, charge
 strictly, rebuke; from βρέμω.
 Ἐμέ, *acc.* of ἐγώ.
 Ἐμεινε, 3. *sing.*, and ἐμείναμεν 1. *plur.* 1. *aor.* of μένω.
 Ἐμέμψαντο, 3. *pl.* 1. *aor. m.* of μέμφομαι.
 Ἐμέσαι, 1. *aor. inf.* of
 ἘΜΕΨΩ, ὦ, *f.* έσω, to vomit (hence EMETIC); also, by
 prefixing the digamma, v-OMIT.
 Ἐμμόρ, *indecl. m.* Emmor.
 Ἐμοί, *dat.*; and

Ἐμοῦ, *gen. of ἐγώ.*

Ἐμοῦ, *gen. of ἐμός.*

Ἐμ-πέσῃ, *3. sing. subj., and ἐμ-πεσὼν, part. 2. aor. of ἐμπίπτω.*

Ἐμ-πιμπλάω or ἐμπίμπλημι or ἐμπίπλημι, *f. ἥσω, to fill, bestow largely; from πλάω, to fill; from πλέος.*

Ἐμ-πίπτω, *to fall into.*

Ἐμ-προσθεν, *adv. before, in presence of; from ἐν and πρό.*

ΕΝ, *prep. in, with, within, into, to, among, by, at, on, through, according to, concerning; (with inf.) as, while, when. It appears in compounds, in the forms of en- and em-: as, with ἔργον, EN-ergy; with βαλ-λω, EM-blem.*

Ἐν, *neut., and ἔνα, acc. of εἷς.*

Ἐν-άλιος, *ου, m. and f. living in the sea, marine; from ἄλς.*

Ἐν-αντι, *adv. in the presence of, opposite to.*

Ἐναντίος, *α, ον, opposite, contrary, hostile; from ἀντί.*

Ἐν-δεής, *έος, m. and f. deficient, indigent, poor; from δέω, to want.*

Ἐν-δείκνυμι, *to shew, display, make manifest, declare, perform. Hence*

Ἐν-δειξίς, *εως, f. manifestation, declaration, evidence, token, proof.*

Ἐν-δέκατος, *η, ον, eleventh; from ἐν and δέκα.*

Ἐν-διδύσκομαι, *to put on clothes, clothe oneself in; from δύνω or δύω.*

Ἐν-δοξος, *ου, m. and f. glorious, pure; from δόξα.*

Ἐν-δυμα, *τος, n. raiment, a cloak; from*

Ἐν-δύω or ἐν-δύνω, *to array, clothe, ENDUE, supply.*

Ἐν-εβριμήσατο, 3. *sing.* 1. *aor. m.* of ἐμβριμάομαι.

Ἐν-ειλέω, to roll up in.

Ἐν-ειμι, to be in.

ἘΝΕΚΑ or ἔνεκεν, *adv.* on account of.

Ἐνεκεντρίσθης, 2. *sing.* 1. *aor. p.* from ἐγκεντρίζω.

Ἐν-εργέω, ὦ, *f.* ἴσω, to work, effectually work; from ἔργον.

Ἐν-εργής, ἑός, *contr.* οὗς, *m. and f.* efficient, **ENERGETIC**, effectual; from ἔργον.

Ἐνετείλατο, 3. *sing.* 1. *aor. m.* of ἐντέλλομαι.

ἘΝΘΑ, *adv.* here. Hence

Ἐνθά-δε, here, hither; from δέ, used as an enclitic particle denoting *motion to a place*.

Ἐν-θύμησις, εως, *f.* thought, ingenuity; from θυμός.

Ἐνί, *dat.* of εἷς.

Ἐνι, by Syncope for ἔνεστι, from ἔνειμι.

Ἐνιαυτός, οὗ, *m.* a year; from ἔνος.

Ἐν-ίστημι, to stand by or near, impend, be present.

Ἐννατος, η, ον, ninth; from

ἘΝΝΕΑ', *indecl.* nine.

Ἐννεός, οὗ, *m. and f.* dumb, *quasi* ἄναυος; from α, *not*, and αὖω.

Ἐν-νοια, ας, *f.* thought, intention; from νόος.

Ἐννυμι. See ἔω.

Ἐν-οικέω, ὦ, *f.* ἴσω, to dwell in, inhabit; from οἶκος.

Ἐνός, *gen.* of εἷς.

ἘΝΟΣ, ου, *m.* a year. Hence the Lat. *annus*, from which **ANNUAL**.

Ἐνοχος, ου, *m. and f.* liable, obnoxious or subject to, guilty; from ἐν-έχομαι, to be bound.

Ἐν-τέλλομαι, to charge, command, enjoin.

Ἐντεῦθεν, *adv.* hence. From ἔνθα, here, and θέν, an adverbial particle signifying *motion from* a place.

Ἐν-τολή, ἡς, *f.* a command, precept, commandment, injunction; from ἐντέλλομαι.

Ἐντὸς, *adv.* within; from ἐν.

Ἐν-τρομος, ου, *m. and f.* trembling, terrified; from τρέμω.

Ἐν-τροφάω, ὦ, *f.* ἥσω, to live luxuriously or riotously; from θρύπτω.

Ἐν-τυλίττω, *f.* ξω, to wrap up; from τυλίττω, to wrap up as a pillow; from τύλος, which sometimes signifies a pillow.

Ἐνυξε, 3. *sing.* 1. *aor.* of νύττω.

Ἐνύσταξαν, 3. *pl.* 1. *aor.* of νυστάζω.

Ἐν-φύκησε, 3. *sing.* 1. *aor.* of ἐνοικέω.

Ἐν-ώπιον, *adv.* in the presence of, before, towards; from ἐν and ὀπτομαι.

Ἐξ, *prep.* See ἐκ.

Ἑξ, *indecl.* SIX (by the common change of the aspirate into σ); hence with μέτρον, HEXA-meter; also several other words beginning with HEX-.

Ἐξ-άγω, to lead out.

Ἐξ-αιτέομαι, to ask, demand, require to be delivered up.

Ἐξ-αίφνης, *adv.* suddenly, unexpectedly; from ἄφνω.

Ἐξακόσιοι, αι, α, six hundred; and

Ἐξήκοντα, *indecl.* sixty; from ἕξ.

Ἐξ-αρτίζω, *f.* σω, to complete, spend time; from ἄρτιος.

Ἐξει, 3. *sing.* 1. *fut.* of ἔχω.

Ἐξ-εἰμι, to go forth or out of; from ἐξ and εἰμι.

Ἐξελεξάμην, 1. *aor. m.* of ἐκλέγω.

Ἐξελεύσονται, 3. *pl. f. m.*; and

Ἐξεληλύθατε, *perf. m. 2. pl. of ἐξέρχομαι.*

Ἐξ-έραμα, *τος, n. vomit; from ἐράω.*

Ἐξ-έρχομαι, *to go or come out of, come or go forth.*

Ἐξ-εστί, *it is permissible or lawful; from ἐξ and ἐστί,*

3. sing. of εἰμί.

Ἐξέφυγον, *2. aor. of ἐκφεύγω.*

Ἐξέχεε, *3. sing. 1. aor. of ἐκχέω.*

Ἐξεχύθη, *3. sing. 1. aor. p. of ἐκχύω.*

Ἐξήρανε, *3. sing. 1. aor.; and*

Ἐξηράνθη, *3. sing. 1. aor. p. of ξηραίνω.*

Ἐξηρτισμένος, *part. perf. p. of ἐξαρτίζω.*

ἘΞΗΨ, *adv. successively, following in order, next.*

Ἐξηγήσατο, *3. sing. 1. aor. m. of ἐξαιτέω.*

Ἐξιέναι, *inf. of ἔξιμι.*

Ἐξ-odos, *ου, f. going forth, EXODUS; from ὁδός.*

Ἐξόν, *part. neut. of ἔξεστί.*

Ἐξ-ορύττω, *to dig out, pluck out, break up.*

Ἐξ-ουσία, *ας, f. permission, authority, power; from ἔξεστί. Hence*

Ἐξ-ουσιάζω, *f. άσω, to have power over; pass. to be brought under the power of.*

Ἐξουσιν, *3. sing. 1. fut. of ἔχω.*

Ἐξ-οχή, *ῆς, f. eminence; from ἔχω.*

Ἐξω, *adv. out, out of, without; from ἐκ. Hence EXOTERIC.*

Ἐξωθεν, *adv. from without, outside; from ἔξω and θέν, an adverbial particle signifying motion from a place.*

Ἐουκε, *3. sing. perf. m. Att. of εἶκω.*

ἘΟΡΗ, *ῆς, f. a feast.*

Ἐπ', *for ἐπί.*

Ἐπ-αγγελία, *as, f.* an annunciation, promise; from
 Ἐπ-αγγέλλω, to announce, undertake, promise, profess.
 Ἐπ-αγωνίζομαι, *f. σομαι*, to strive earnestly; from
 ἀγών.

Ἐπ-αθροίζω, *f. σω*, to collect, assemble, crowd together;
 from ἐπὶ and ἀθρόος.

Ἐπ-αινος, *ου, m.* praise, commendation. Hence EPENETIC.

Ἐπ-αίρω, to raise up, elevate, lift up; from ἐπὶ and
 αἶρω.

Ἐπὰν, *adv. (with subj.)* when; from ἐπεὶ and ἄν.

Ἐπανάγετε, *2. pl. 2. aor. imperat. of*

Ἐπ-αν-άγω, to bring back, return, put off (a ship) from
 shore.

Ἐπαρρησιασάμεθα, *1. pl. 1. aor. m. of παρρησιάζομαι.*

Ἐπ-αύριον, *adv.* to-morrow.

Ἐπ-αυτο-φώρῳ, *adv.* in the very act (properly of theft);
 from ἐπὶ, αὐτός, and φώρ.

Ἐπαχύνθη, *3. sing. 1. aor. m. of παχύνω.*

Ἐπεγέγραπτο, *3. sing. plur. pass. of γράφω.*

Ἐπ-εγείρω, to arouse or excite against.

Ἐπέθηκαν, *3. pl. 1. aor. of ἐπιτίθημι.*

Ἐπ-εὶ, *adv. and conj.* when, after, since. Hence

Ἐπει-δὴ, *conj.* since, because.

Ἐπ-εἰμι, to come to, succeed, follow; from εἶμι.

Ἐπειράσθησαν, *3. pl. 1. aor. p. of πειράζω.*

Ἐπ-εῖτα, then, afterwards, next, secondly.

Ἐπεμελήθη, *3. sing. 1. aor. p. from ἐπιμελέομαι.*

Ἐπενδύσασθαι, *1. aor. mid. inf. of*

Ἐπ-εν-δύω, to clothe in addition; *pass.* to be clothed
 upon.

Ἐπ-έρχομαι, to come to or upon, succeed.

Ἐπ-ερωτάω, to ask, inquire, question, require, consult, ask after. Hence

Ἐπ-ερώτημα, *τος, n.* a question, answer, promise, engagement.

Ἔπεσαν, 3. *plur.* 1. *aor.*; and

Ἔπεσον, 2. *aor.* of πίπτω.

Ἐπέτυχον, 2. *aor.* of ἐπιτυγχάνω.

Ἐπήγειραν, 3. *pl.* 1. *aor.* of ἐπεγείρω.

ἘΠΗΡΕΑ΄ΖΩ, *f. σω*, to injure, ill-treat, use contumeliously, calumniate.

Ἐπηρώτων, *imperf. contr.* of ἐπερωτάω.

ἘΠΙ, *prep.* governing the *gen.*, *dat.* and *acc.* in different significations. *With all of them it may signify*, at, over, to, on, upon, in, before, of, about; *with gen. and dat.* above; *with gen. and acc.* into; *with dat. and acc.* toward, against, for, unto, after, with. *With a gen. alone, it signifies* in the time of; *with a dat. alone*, under; *with an acc. alone*, among, because of. Hence numerous words beginning with ΕΠΙ- or ΕΡ-: as, with γράφω, ΕΠΙ-gram; with λαμβάνω, ΕΠΙ-lepsy.

Ἐπίασεν, 3. *sing.* 1. *aor.* of πιάζω.

Ἐπι-βάλλω, to cast, throw, or put upon, seize, undertake, belong to, rush.

Ἐπι-βιβάζω, *f. σω*, to put upon, cause to ascend; from ἐπὶ and βιβάζω, to put up; from βαίνω.

Ἐπι-γαμβρεύω, *f. σω*, to marry a wife (particularly a brother's widow); from γάμβρος.

Ἐπί-γειος, *ου, m. and f.* earthly; from γαῖα.

Ἐπι-γινώσκω, to know or become acquainted with, understand, acknowledge, perceive. Hence

- Ἐπυγνούσα, *fem. 2. aor. part.*; and
 Ἐπυγνῶ, *3. sing. 2. aor. subj.*
 Ἐπι-δίδωμι, *f. ἐπιδώσω*, to give, give in addition.
 Ἐπιεικέσιν, *dat. pl. for ἐπιεικέσι*; and
 Ἐπιεικῇ, *acc. contr. of*
 Ἐπι-εικῆς, *έος, contr. οὖς, m. and f. just, moderate, mild;*
 from εἶκω, to yield.
 Ἐπι-ζητέω, to seek after, require, demand.
 Ἐπιθίεις, *2. aor. part.*; and
 Ἐπίθες, *2. aor. imperat.*; and
 Ἐπιθήσουσι, *3. pl. 1. fut. of ἐπιτίθημι.*
 Ἐπι-θυμέω, to desire, covet; from θυμὸς. Whence
 Ἐπι-θυμία, *as, f. desire.*
 Ἐπι-κουρία, *as, f. aid; from κόρος.*
 Ἐπικράνθησαν, *3. plur. 1. aor. p. of πικραίνω.*
 Ἐπιλαβόμενος, *2. aor. m. part. of*
 Ἐπι-λαμβάνομαι, to take hold of, catch.
 Ἐπι-λανθάνομαι, to forget. Hence
 Ἐπιλελησμένον, *acc. perf. p. part.*
 Ἐπι-μαρτυρέω, *ῶ, f. ήσω*, to bear testimony; from
 μάρτυρ.
 Ἐπι-μελέομαι, *οὔμαι, f. ήσομαι*, to take care, to be dili-
 gent about; from μέλει. Hence
 Ἐπι-μελῶς, *adv. carefully, accurately, anxiously.*
 Ἐπι-μένω, to remain.
 Ἐπιούση, *fem. dat. part. 2. aor. of ἔπειμι.*
 Ἐπι-πίπτω, to fall to or on, rush on, lean against, press.
 Ἐπι-ποθέω, *ῶ, f. ήσω*, to long for, yearn after; from
 πόθος.
 Ἐπι-σκέπτομαι, to visit, regard favourably. Hence
 EPISCOPAL, BISHOP (see σκοπέω).

Ἐπίσταμαι, 2. *sing.* ἐπίστη, to understand, know, remember; from ἴσμη.

Ἐπίστανται, 3. *pl.*; and

Ἐπίστασθε, 2. *pl. of* ἐπίσταμαι.

Ἐπι-στέλλω, *f.* ὦ, to send, write to. Hence EPISTLE.

Ἐπιστῇ, 3. *sing. subj.* 2. *aor. of* ἐπίστημι.

Ἐπι-στομίζω, *f.* σω, to stop the mouth, silence; from στόμα.

Ἐπι-στρέφω, to turn, convert, be converted, return.
Hence

Ἐπιστρέφῃ, 3. *sing. subj.* 1. *aor.*

Ἐπι-συν-άγω, to collect, congregate.

Ἐπι-σωρεύω, *f.* σω, to heap up; from σωρός.

Ἐπιτήδειος, *ου, m. and f.* fit, convenient, needful; from

ἘΠΙΤΗΔΗΣ, *έος, m. and f.* fit, adapted to, necessary.

Ἐπιτιθέασιν, *Ion. for* ἐπιτιθεῖσι, 3. *pl. of*

Ἐπι-τίθημι, to put or lay on, add, afflict, (*mid. with dat.*)
assail.

Ἐπι-τιμάω, *f.* ἦσω, to rebuke, caution, diminish, restrain;
from τίω.

Ἐπι-τρέπω, to commit, permit.

Ἐπι-τυγχάνω, to light upon, find, attain.

Ἐπι-φέρω, to bring upon, inflict, bring in addition.

Ἐπι-φωνέω, ὦ, *f.* ἦσω, to shout against, shout, raise a
clamour.

Ἐπι-χέω, to pour on or in.

Ἐπι-χορηγέω, to furnish.

Ἐπι-χρίω, to anoint.

Ἐπλήσθη, 3. *sing.* 1. *aor. p. of* πλήθω.

Ἐπ-οκέλλω, to bring a ship to land, run aground.

Ἑπ-ουράνιος, *ου, m. and f.* heavenly, divine, perfect;
from οὐρανός.

Ἐπρίσθησαν, *3. plur. 1. aor. pass. of* πρίω *or* πρίζω.

ἙΠΤΑ, *indecl.* seven (hence, with ἀρχή, HEPT-archy;
akin to SEVEN, the aspirate being, as is common,
changed into σ). Hence

Ἑπτακισ-χίλιοι, *αι, a,* seven thousand.

Ἐπύθετο, *3. sing. 2. aor. of* πυνθάνομαι.

ἘΠΩ, *1. aor. εἶπα, 2. aor. εἶπον,* to say, speak, tell.

Hence ἔπος, a word, tale, song; whence EPIC.

Ἐπώκειλαν, *3. pl. 1. aor. of* ἐποκέλλω.

ἘΡΑ, *ας, f.* the earth. Akin to EARTH.

ἘΡΑΨΩ, (*found only in compounds*) to pour out.

Ἐργάζομαι, *f. σομαι,* to work, work for, trade, be em-
ployed in, perform, gain by labour; and

Ἐργασία, *ας, f.* work, business, gain acquired by labour;
and

Ἐργάτης, *ου, m.* a workman, artificer, one who performs
anything; from

ἘΡΓΩΝ, *ου, n.* a work, business, duty, zeal. Hence
en-ERGY, ex-ERGUE; with λείτος, public (from
λαός), lit-URGY.

Ἐρεθίζω, *f. σω,* to provoke, irritate; from

ἘΡΕ΄ΘΩ, *defect.* to provoke or excite to anger.

Ἐρεῖ, *3. sing. 1. fut. of* εἶρω.

ἘΡΕΙ΄ΔΩ, *f. σω,* to fix firmly.

Ἐρεῖς, *2. sing. 1. fut. of* εἶρω.

Ἐρείσασα, *fem. part. 1. aor. of* ἐρείδω.

ἘΡΕ΄ΣΣΩ, *defect.* to row.

ἘΡΕ΄ΥΓΟΜΑΙ, *f. ξομαι,* to belch, vomit, utter ear-
nestly, boil up. Hence, through the Latin *eructo*,
ERUCTION.

- ἘΠΕΤΘΟΣ**, εος, *n.* redness (properly that of blushing).
ἘΠΕΤΝΑΪΩ, ὦ, *f.* ἥσω, to search, investigate.
Ἐρημία, ας, *f.* solitude, a desert; from
ἘΡΗΜΟΣ, ου, *f.* a desert. Hence **EREMITE**, or, by corruption, **HERMIT**.
Ἐριον, ου, *n.* wool; from εἶρος.
ἘΡΙΣ, δος, *acc.* ἔριδα or ἔριν, strife, contention, discord.
ἘΡΙΦΟΣ, ου, *m.* a kid, goat.
Ἐρμηνεύω, *f.* σω, to interpret, explain (hence **HERMENEUTIC**); from
ἙΡΜΗΝΕΥ΄Σ, έος, *m.* an interpreter; from Ἑρμῆς, Mercury, the god of eloquence and chemistry; whence **HERMETICAL**.
Ἐροῦσι, 3. *plur.* 1. *fut.* of εἶρω.
Ἐρπετόν, οῦ, *n.* a creeping thing, reptile; from
ἘΡΠΙΩ, *f.* ψω, to creep. Hence **SERPENT**, by the common change of the aspirate into ς.
Ἑρραβδίσθην, 1. *aor. p.* of ῥαβδίξω.
Ἑρράντισε, 3. *sing.* 1. *aor.* of ῥαντίξω.
Ἑρρίψαν, 3. *pl.* 1. *aor.* of ῥίπτω.
Ἑρρίωσθε, 2. *pl.* *perf.* of ῥώννυμι.
Ἑρυθρός, à, òν, red; from ἔρευθος.
ἘΡΧΟΜΑΙ, *f. m.* ἐλεύσομαι, 2. *aor.* ἦλθον, *contr.* for ἦλυθον (from *obs.* ἐλεύθω), to come, go. Hence **pros-ELYTE**.
Ἐρῶ, 1. *fut.* of εἶρω.
ἘΡΩΤΑΪΩ, ὦ, *f.* ἥσω, to ask, implore.
Ἐς, Attic *for* εἰς.
Ἐσείσθην, 3. *sing.* 1. *aor.* of σεῖω.
Ἐσεσθαι, 1. *fut. inf.*; and
Ἐσθ, 2. *sing.* 1. *fut.* of εἰμί.

Ἔσθης, ἦτος, *f.* clothing, apparel; from ἔννυμι (see ἔω).

ἜΣΘΙΩ *defect.* to eat.

Ἔσμεν, 1. *pl.*; and

Ἔσονται, 1. *fut.* 3. *plur.* of εἰμί.

Ἔσ-οπτρον, *ου, n.* a looking-glass or mirror; from ὀπτομαι.

Ἔσπαργανόμενος, *part. perf. pass.* of σπαργανόω.

Ἑσπέρα, *ας, f.* the evening; from

ἙΣΠΕΡΟΣ, *ου, m.* the evening, Venus as the evening star; but she is called Φωσφόρος (from φέρω) as the morning star. Hence VESPERs, by changing the aspirate into the digamma.

Ἔσται, 3. *sing.* 1. *fut. sync.*; and

Ἔστέ, 2. *pl.*; and ἔστε, 2. *plur. imperat.*, of εἰμί.

Ἔστη, 3. *sing.* 2. *aor.*; and

Ἔστηκα, 1. *aor.* of ἵστημι.

Ἑστήρικται, 3. *sing. perf. p.* of στηρίζω.

Ἔστησαν, 3. *pl.* 2. *aor.* of ἵστημι.

Ἔστί, *οἱ ἔστιν*, 3. *sing.* of εἰμί.

Ἔστρεψε, 1. *aor.* 3. *sing.* of στρέφω.

Ἑστρωμένον, *perf. p. part. neut.*; and

Ἑστρωσαν, 3. *pl.* 1. *aor.* of στρώννυμι.

Ἔστω, *imperat.* 3. *sing.* of εἰμί.

Ἑστῶτας, *perf. part. contr. acc. pl.* of ἵστημι.

Ἑσφάγης, 2. *aor. p.* 2. *sing.* of σφάττω.

ἙΣΧΑΤΟΣ, *η, ου*, last, uttermost.

Ἑσχον, 2. *aor.* of ἔχω.

Ἑσώθη, 3. *sing.* 1. *aor. pass.* of σώζω.

ἙΤΑΪΖΩ, *f.* σῶ, to examine, inquire.

ἙΤΑΓΓΡΟΣ, *ου, m.* a companion, friend.

Ἑτάραξεν, 3. *sing.* 1. *aor.* of τάρασσω.

Ἐτέθην, 1. *aor. p. of τίθημι.*

Ἐτέλεσεν, 3. *sing. 1. aor. of τελέω.*

ἘΤΕΡΟΣ, α, ον, other, another, new, different. Hence, with γένος, HETERO-geneous; with δόξα, HETERO-dox. Akin to OTHER.

Ἐτη, *pl. contr. of ἔτος.*

Ἐτι, *adv. still, yet, more, any more, any longer, even* (Luke i. 15), *over and above.*

Ἐτοιμάζω, *f. σω, to prepare, make ready; from*

ἘΤΟΙΜΟΣ, η, ον, ready, prepared.

ἘΤΟΣ, εος, *contr. ους, n. a year.*

Εὖ, *adv. well, well done! from εὖς. Hence, with χάρις, EU-charist.*

Εὐ-αγγελίζω, *f. σω, to bring good tidings, preach the Gospel; and*

Εὐ-αγγέλιον, ου, *n. glad tidings, the Gospel (hence EVANGELIST); from ἀγγέλλω.*

Εὐ-δία, ας, *f. fair weather; from εὖ and Διὸς, gen. of Ζεὺς, Jupiter, the air.*

Εὐ-δοκέω, to be of good reputation, be well pleased with, think well of.

Εἴπ' ΔΩ, *f. εὐδήσω (from obs. εὐδέω), to sleep.*

Εὐθείαν, *acc. fem., and εὐθείας, acc. pl. fem., of εὐθύς.*

Εὖ-θετος, ου, *m. and f. fit, grateful, useful; from τί-θημι.*

Εὐθέως, *adv. immediately; and*

Εὐθύνω, *f. ὦ, to make straight, direct, correct; from*

Εἴθ' Ὅτ' Σ, εἶα, ὦ, straight, right. Hence

Εὐθύς, *adv. straightway, immediately.*

Εὐκοπώτερον, *adv. (comp. from εὕκοπος, adapted to labour, which is from κόπος), more easily.*

Εὐ-λαβέομαι, οὔμαι, f. ἥσομαι, to be easily laid hold of, be cautious or afraid, be devout; from *λαμβάνω*.

Εὐ-λογέω, ὦ, f. ἥσω, to speak well of, address kindly, celebrate, give thanks, bless; from *λόγος*. Hence

Εὐ-λογία, ας, f. blessing, praise, celebration, benefit.

ΕΤΝΗ, ἦς, f. a couch or bed.

Εὐνίκη, ης, f. Eunice.

Εὐνοῦχος, ου, m. a EUNUCH; from *εὐνή* and *ἔχω*.

Εὐ-πειθής, έος, m. and f. easily to be persuaded, obedient; from *πείθω*.

Εὐ-περί-στατος, ου, m. and f. easily besetting; from *ἵστημι*.

Εὐ-πρέπεια, ας, f. elegance, beauty, grace; from *πρέπω*.

Εὐ-πρόσ-εδρος, ου, m. and f. assiduous, fixed to, (*neut. as subst.* assiduosity); from *ἔζω*.

Εὐρέθη, 3. sing. 1. aor. p.; and

Εὐρεθῇ, 3. sing. 1. aor. subj. p.; and

Εύρη, 3. sing. 2. aor. subj.; and *εὐρήσετε, 2. plur. 1. fut.*; and

Εὐρήσης, 2. sing. 1. aor. subj., of

ΕΥΡΊΣΚΩ, f. m. *εὐρήσω, 2. aor. εὔρον, 1. aor. p. εὐρέθην* (from *obs. εὐρέω*), to find, meet, know.

Εὔροιεν, 3. plur. opt. 2. aor. of εὐρίσκω.

Εὔρο-κλύδαν, ωνος, m. Euroclydon, the name of a tempestuous wind from the east; from *κλύδων* and *εὔρος*, the south-east wind.

ΕΥΡΥΣ, εἶα, ὦ, broad, wide. Hence

Εὐρύ-χωρος, ου, m. and f. covering a broad space; from *χώρα*.

ΕΥΣ, έος, m. and f. good, brave.

Εὐ-σέβεια, ας, f. piety, religion; and

Εὐ-σεβέω, ὦ, *f.* ἴσω, to reverence, worship, do one's duty; from *σέβομαι*.

Εὐ-σχήμων, *ονος, m. and f.* becoming, comely, decent, of good repute; from *εὖ* and *σχῆμα*, habit; from *ἔχω*.

Εὐ-φημος, *ου, m. and f.* of good report; from *φημή*.

Εὐ-φραίνω, *f. ανῶ*, to exhilarate, delight (*mid.* be joyful); from *φρήν*. Hence

Εὐ-φροσύνη, *ης, f.* gladness.

Εὐ-χαριστέω, ὦ, *f.* ἴσω, to give thanks; from *χάρις*.
Hence

Εὐ-χάριστος, *ου, m. and f.* thankful, grateful. Hence
EUCHARIST.

Εὐ-χή, *ῆς, f.* prayer, vow, wish; from

ΕΥΧΟΜΑΙ, *f. ξομαι*, to wish, pray, implore.

ΕΥΩΧΙΑ, *ας, f.* a banquet, banqueting.

Ἐφ', by apocope for *ἐπὶ* before an aspirated vowel.

Ἐφάνησαν, 3. *pl. 2. aor. p. of φαίνω*.

Ἐφείσατο, 1. *aor. m. 3. sing. of φείδομαι*.

Ἐφεστῶτα, *perf. part. acc. contr. of ἐφίστημι*.

Ἐφ-ευρετής, *οῦ, m.* a finder, contriver; from *ἐπὶ* and *εὐρίσκω*.

Ἐφη, 3. *sing. 2. aor. of φημί*.

Ἐφ-ίστημι, *f. ἐπιστήσω*, to stop, come suddenly upon, approach, impend, be at hand, be pressing, be instant; from *ἐπὶ* and *ἵστημι*.

Ἐφραξαν, 3. *plur. 1. aor. of φράσσω*.

Ἐφρύαξαν, 3. *plur. 1. aor. of φρνάσσω*.

Ἐφυγε, 3. *sing. 2. aor. of φεύγω*.

Ἐχαλάσθην, 1. *aor. p. of χαλάζω*.

Ἐχάρην, 2. *aor. pass. of χαίρω*.

ἘΧΘΟΣ, εος, *n.* hatred. Hence

Ἐχθρός, ἄ, ὄν (*irreg. comp.* ἐχθίων), hostile, hateful, odious; *as subst.*, an enemy.

Ἐχίδνα, ης, *f.* a viper; from

ἘΙΣ, ιος or εος, *m.* a viper.

ἘΤΡΟΣ, οῦ, *m. and f.* well fortified, firm, safe.

ΕΝ, *f.* ἔξω, 2. *aor.* ἔσχω, *imperat.* 2. *aor.* σχῆς (from *obs.* σχέω), to have, hold, keep, have in one's power; (with *adv.* or words indicating *duration*), to be; *part. mid.* ἐχόμενος, *as adj.* next.

ΕΝ, the root of εἶμι, *f. m.* ἔσομαι, to be.

ΕΝ, *f.* ἔσω, the root of ἐννυμι, to clothe; and of ἔημι, to send—ἔημι being formed by prefixing the improper reduplication.

Εώρακε, 3. *sing. Att. perf.* of ὁράω.

Εως, *adv.* (frequently with ἄν), while, until, unto, as far as, so much as; from ὥς.

ΖΑΪΝ, ὦ, 2. *sing. Att.* ζῆς, 3. *sing. Att.* ζῆ, *f.* ἦσω, to live.

Ζεβεδαῖος, ου, *m.* Zebedee.

Ζεστός, ἦ, ὄν, hot, boiling, fervid, zealous; from ζέω.

Ζεύγος, εος, *n.* a yoke, a pair; from

ΖΕΤΙΝΤ'ΕΝ, or ζεύγνυμι, *f.* ζεύξω, 2. *aor. p.* ἐζύγην (from *obs.* ζεύγω), to join. Hence

Ζευκτηρία, ας, *f.* a band or chain.

ΖΕΤ'ΕΣ, Διός, *voc.* Ζεῦ, *m.* Jupiter.

ΖΕ'ΕΝ, *f.* ἔσω, to boil, be fervent. Hence probably

ΖΗΛΟΣ, ου, *m.* ZEAL, emulation, JEALOUSY. Hence

Ζηλόω, ὦ, *f.* ὥσω, to emulate, follow zealously, be fond of, covet zealously or jealously, be zealous or jealous, envy. Hence

Ζηλωτής, οὔ, *m.* a warm partisan, a ZEALOT.

ΖΗΜΙΑ, *ας*, *f.* injury, loss, fine, punishment. Hence

Ζημιώω, ὦ, *f.* ὥσω, to injure, fine, lose.

Ζῆν, *inf. Att.* (for ζῆν), of ζάω.

ΖΗΤΕΩ, ὦ, *f.* ἥσω, to seek.

ΖΙΖΑΝΙΟΝ, ου, *n.* the plant darnel or cockle, tares.

ΖΟΦΟΣ, ου, *m.* darkness.

ΖΥΜΗ, *ης*, *f.* leaven, ferment; hence ZYMOTIC, a term applied to certain diseases. Hence

Ζυμώω, ὦ, *f.* ὥσω, to leaven.

Ζωή, *ῆς*, *f.* life; and

Ζών, *part. contr. from* ζάω.

Ζώνη, *ης*, *f.* a girdle, cincture, ZONE; from

ΖΩΝΝΥΩ or ζώννυμι, *f. m.* ζώσομαι (from the primitive ζάω), to bind, gird.

Ζῶον or ζῷον, ου, *n.* (*contr. for* ζώιον), an animal (hence ZODIAC; with λόγος, ZOO-logy); and

Ζωο-ποιέω, ὦ, *f.* ἥσω, to quicken or make alive; from ζάω.

Ἢ, *fem. of the art.* ὅ; *ῆ* forms its *oblique cases* as if from τῇ, but the *nom. plur.* is formed regularly.

Ἢ, *conj.* either, or, whether, than, except. It often begins a sentence as a mark of interrogation.

Ἢ, 3. *sing. imperf.*; and

ῆ, 3. *sing. subj. of* εἰμί.

ῆ, *dat. fem. of* ὅς.

Ἡγαγον, 2. *aor. (Att. redupl.) of* ἄγω.

Ἡγαλλίασε, 3. *sing. 1. aor. of* ἀγαλλίαω.

Ἡγαπημένοι, *part. perf. p. plur. of* ἀγαπάω.

Ἡγγισε, 3. *sing. 1. aor. of* ἐγγίζω.

ἡγείρε, 3. *sing.* 1. *aor.* of ἡγείρω.

ἡΓΕΟΜΑΙ, οὔμαι, *f.* ἡσομαι, to lead, judge; *with acc.*, count; *with gen.*, have the rule over; *part. as subst.*, governor. Hence *ex-EGETICAL*.

ἡγνούν, *imperf. contr.* of ἀγνοέω.

ἡγόρασαν, 3. *pl.* 1. *aor.*; and

ἡγόρασας, 2. *sing.* 1. *aor.* of ἀγοράζω.

ἡδει, *plup. contr. Att.* of εἶδω.

ἡΔΗ, *adv.* now, already.

ἡδιστα, most or very gladly; *superl. neut. plur.* of ἡδύς, *taken adverbially*.

ἡδονή, ἡς, *f.* pleasure; from

ἡΔΥΣ, εἶα, ὦ, sweet. Hence

ἡδύσμον, ου, *n.* garden mint; from ὄζω.

ἡθελε, 3. *sing. imperf.*; and

ἡθέλησα, 1. *aor.* of ἐθέλω.

ἡθέτησαν, 3. *pl.* 1. *aor.* of ἀθετέω.

ἡθη, *plur. contr.* of

ἡΘΟΣ, εος, *n.* custom, manner. Hence *ETHICS*.

ἡκαιρέισθε, 2. *plur. contr. imperf.* of ἀκαιρέομαι.

ἡκμασαν, 3. *pl.* 1. *aor.* of ἀκμάζω.

ἡκολούθει, 3. *sing. imperf. contr.* of ἀκολουθέω.

ἡκουσα, 1. *aor.*; and

ἡκούσθη, 3. *sing.* 1. *aor. p.* of ἀκούω.

ἡΚΩ, *f.* ξω, to come.

ἡλαύνετο, 3. *sing. imperf. p.* of ἐλαύνω.

ἡλειφε, 3. *sing. imperf.* of ἀλείφω.

ἡλθον, 2. *aor.* of ἐρχομαι.

ἡΛΙΚΙΑ, *as, f.* age, stature, life, maturity; probably from

ἡΛΙΚΟΣ, η, ον, how great.

ἭΛΙΟΣ, *ου, m.* the sun. Hence HELIACAL; with
τρέπω, HELIO-trope.

Ἥλλετο, 3. *sing. imperf. of ἄλλομαι.*

ἭΛΟΣ, *ου, m.* a nail.

Ἥλπικέναι, *perf. inf. of ἐλπίζω.*

Ἥλυθες, 2. *sing. 2. aor. of ἔρχομαι.*

ἭΜΑΙ (properly the *perf. p. of ἕω*, to place or set down),
to sit.

Ἡμάς, *acc. plur.*, and ἡμεῖς, *nom. plur.*, of ἐγώ.

Ἡμελλε, 3. *sing. imperf. Att. of μέλλω.*

ἩΜΕΡΑ, *as, f.* a day, time. Hence ep-HEMERAL.

ἩΜΕΡΟΣ, *ου, m. and f.* bland, mild, kind.

Ἡμέτερος, *α, ου, our, ours*; from ἡμεῖς.

Ἡμῖν, *dat. pl. of ἐγώ.*

ἩΜΙΣΤΣ, *εια, υ, half.* Hence, with σφαῖρα, a ball or
SPHERE, HEMI-sphere; also the prefix SEMI-, as in
SEMI-diameter, etc., by the ordinary change of the
aspirate breathing into σ.

Ἡμύνατο, 3. *sing. 1. aor. of ἀμύνω.*

Ἡμφιεσμένον, *part. perf. p. neut. of ἀμφιέννυμι.*

Ἡμῶν, *gen. plur. of ἐγώ.*

Ἡν, *imperf. 1. pers. of εἶμι*, also 3. *sing. imperf. Att. for ἦ.*

Ἡν, *acc. fem. of ὅς.*

Ἡνεγκε, 3. *sing. 1. aor.*; and

Ἡνέχθη, 3. *sing. 1. aor. p. of φέρω.*

ἩΝΙΚΑ, *adv.* when.

Ἡνοιξε, 3. *sing. 1. aor.*; and

Ἡνολχθη, 3. *sing. 1. aor. p. of ἀνοίγω.*

Ἡντληκότες, *plur. perf. part. of ἀντλέω.*

Ἡξει, 3. *sing. fut. of ἦκω.*

Ἡπεῖλει, 3. *sing. imperf. contr. of ἀπειλέω.*

- ***ΗΠΙΟΣ**, ου, *m. and f.* placid, gentle, meek.
 ***Ηπίστουν**, 1. *sing. and 3. plur. imperf. contr. of ἀπιστέω.*
 ***Ἦρε** or **ἦρε**, 1. *aor. 3. sing. of αἶρω.*
 ***Ἠρέθισε**, 3. *sing. 1. aor. of ἐρεθίζω.*
 ***ΗΡΕΜΟΣ**, ου, *m. and f.* tranquil, mild.
 ***Ἠρθη**, 3. *sing. 1. aor. p. of αἶρω.*
 ***Ἠρμοσάμην**, 1. *aor. m. of ἀρμόζω.*
 ***Ἠρνείτο**, 3. *sing. imperf. contr. of ἀρνέομαι.*
 ***Ἠρξάτο**, 3. *sing. 1. aor. m. of ἄρχω.*
 ***Ἠρπάγη**, 2. *aor. p. 3. sing. of ἀρπάζω.*
 ***Ἠρτυμένος**, *part. perf. p. of ἀρτύω.*
 ***Ἡρώδης**, ου, *m.* Herod.
 ***Ἡς**, *gen. sing. fem. of ὅς.*
 ***Ἡσαίας**, ου, *m.* Esaias.
 ***Ἡσαν**, 3. *plur. imperf. of εἰμί.*
 ***Ἡσθιον**, *imperf. of ἐσθίω.*
 ***Ἡστόχησαν**, 3. *pl. 1. aor. of ἀστοχέω.*
 ***Ἡσυχάζω**, *f. σω*, to be quiet, rest, be silent; and
 ***Ἡσυχία**, *ας, f.* quiet, rest, silence, tranquillity; from
 ***ἩΣΥΧΟΣ**, ου, *m. and f.* quiet.
 ***Ἡτε**, 2. *plur. subj. of εἰμί.*
 ***Ἡτις**, *fem. of ὅστις.*
 ***Ἡτοίμασαν**, 3. *plur. 1. aor. of ἐτοιμάζω.*
 ***ἩΤΤΩΝ**, *ονος*, less, worse. The *neut. ἦττον* is used
 adverbially, signifying less, worse.
 ***Ἡυλίσαμεν**, *pl. 1. aor. of αὐλέω.*
 ***Ἡύξησε**, 3. *sing. 1. aor. of αὐξάνω.*
 ***Ἡχέω**, *ὦ, f. ἦσω*, to sound, roar; from
 ***ΗΧΟΣ**, ου, *m.* sound. Hence **Ἐ'-CHO**, less properly
 pronounced **ἐχ'-ο**; also, *cat.* **ECHIZE**.
 ***Ἡψαντο**, 3. *plur.*, and **ἦψατο**, 3. *sing. 1. aor. m., of ἄπτο-*
μαι.

ΘΑ΄ΛΑΣΣΑ, *ης, f.* the sea.

ΘΑ΄ΛΛΩ, *f.* θαλῶ, to flourish, thrive. Hence the name of the Muse, THALIA.

ΘΑ΄ΛΠΩ, *f.* ψω, to warm, cherish, nurse, brood over.

Θαμβέω, ὦ, *f.* ἤσω, to be amazed; from

ΘΑ΄ΜΒΟΣ, *εος, contr. ους, n.* amazement.

Θάνατος, *ου, m.* death; from θνήσκω. Hence, with εὖ, eu-THANASIA.

ΘΑ΄ΠΤΩ, *f.* ψω, 2. *aor.* ἔταφον, to bury. Hence epitAPH.

Θαῤῥέω, ὦ, *f.* ἤσω, to be of good cheer, be confident; from

ΘΑ΄ΡΣΟΣ, *εος, n.* courage, confidence.

Θαῦμα, *τος, n.* wonder, a wondrous thing; from

ΘΑΤΜΑ΄ΖΩ, *f.* σω, to wonder, wonder at, admire.

Hence

Θαυμάσιος, *α, ον,* wonderful.

ΘΕΑ΄ΟΜΑΙ, ὦμαι, *f.* ἄσομαι, to observe, behold. Hence

THEATRE.

Θείων, *ου, n.* sulphur. From θεός, being used in religious purifications.

Θέλημα, *τος, n.* wish, will, purpose; from

Θέλω or ἐθέλω, *f.* ἤσω. See ἐθέλω.

Θεμέλιον, *ου, n.* a foundation; and

Θεμέλιος, *ου, m.* a foundation, fundamental doctrine; and

Θεμελιόω, ὦ, *f.* ὥσω, to found or lay the foundation of, establish; from

ΘΕ΄ΜΗΛΩΝ, *ου, n.* a foundation.

Θέμενος, 2. *aor. m. part. of* τίθημι.

ΘΕ΄ΜΙΣ, *ιστος or ιδος, f.* law, THEMIS, the goddess of justice.

Θέντος, *gen. 2. aor. part. of τίθημι.*

ΘΕΟ΄Σ, *οὔ, m. God, a god (hence THEO-logy, THEO-cracy, etc., THEIST, a-THEIST). Hence*

Θεο-στυγεῖς, *plur. contr. of*

Θεο-στυγής, *έος, m. and f. impious, irreligious, a hater of God; from στυγέω.*

Θεραπεύω, *f. σω, to serve, worship, cure, heal (hence THERAPEUTICS); from*

ΘΕΡΑ΄ΠΙΩΝ, *οντος, m. a minister, helper.*

Θερίζω, *f. σω, to reap, pass the summer, cut off; and*

Θερισμός, *οὔ, m. the harvest; and*

Θεριστής, *οὔ, m. a reaper; and*

Θερμαίνω, *f. ανῶ, to warm, mid. warm one's-self; and*

Θέρμη, *ης, f. heat (hence, with μετρέω, THERMO-meter); and*

Θέρος, *εος, n. summer, harvest; from*

ΘΕ΄ΡΩ, *f. ὦ, to warm.*

ΘΕΣΜΟ΄Σ, *οὔ, m. a law.*

Θεωρέω, *ῶ, f. ἴσω, to witness, see, contemplate (hence THEORY); and*

Θεωρία, *ας, f. contemplation, meditation, a spectacle; from θεάομαι.*

Θηλάζω, *f. σω, to suck, give milk or suck; from*

ΘΗΛΗ΄, *ῆς, f. the nipple of the breast.*

ΘΗ΄ΛΙΣ, *εια, v, female.*

ΘΗ΄Ρ, *ός, n. a beast. Hence*

Θηρίον, *ου, n. a beast, wild beast.*

ΘΗΣΑΥΡΟ΄Σ, *οὔ, m. a treasure.*

ΘΙΓΓΩ, *f. ξω, to touch.*

ΘΙ΄Ν or **θίς**, *ινός, m. or f. a heap, the sea-shore.*

ΘΑΛῶ, *ῶ, f. άσω, to break, bruise, shake.*

ΘΑΛΙΒΩ, *f. ψω*, to press, afflict, confine, crowd on,
(*part. perf. pass. as adj.*) narrow. Hence

ΘΑΛΐψις, *εως, f.* pressure, oppression, tribulation, affliction.

ΘΝΗΨΚΩ, *f. m. θανούμαι, 2. aor. ἔθανον* (from *obs. θάνω*), *perf. τέθνηκα* (from *obs. θνάω*), to die.

ΘΟΨΤΒΟΣ, *ου, m.* a disturbance, noise, uproar, sedition.

ΘΠΑΥΨΩ, *f. σω*, to break down, bruise.

ΘΠΑΨΩ, *f. ἥσω*, to set; *mid.* to sit.

ΘΡΕΨΩ, *m. θρέομαι, defect.* to shout tumultuously.

ΘΡΗΨΝΟΣ, *ου, m., and εος, n.,* lamentation. Hence,
with *ψδῆ*, **THREN-ody**.

Θρησκειά, *ας, f.* religion, also superstitious ceremonies;
from

ΘΡΗΣΚΕΨΩ, *f. σω*, to worship, to use superstitious
ceremonies in worship.

Θριαμβεύω, *fut. εύσω*, to triumph; from

ΘΡΙΑΜΒΟΣ, *ου, m.* TRIUMPH.

ΘΡΙΨ, *τριχός, dat. plur. θριξι*, the hair.

Θροέω, *ῶ, f. ἥσω*, to make a noise; *mid.* to be troubled;
from *θρέω*.

ΘΡΟΨΜΒΟΣ, *ου, m.* a drop, a "gout" or clot of blood.

Θρόνος, *ου, m.* a seat, THRONE, potentate; from *θράω*.

ΘΡΨΠΤΩ, *f. ψω*, to break (properly, into small fragments), to shatter.

ΘΤΓΑΨΤΗΨ, *τέπος, or sync. τρὸς*, a daughter. Akin to
DAUGHTER.

ΘΨΕΛΛΑ, *ης, f.* a tempest.

Θύϊνος, *η, ου*, of an aromatic tree called *θύα*; from *θύω*,
as being used in sacrifices. Whence

Θυμίαμα, *τος*, *n.* incense; and

Θυματήριον, *ον*, *n.* a censer for burning incense.

ΘΥΜΟΣ, *οὔ*, *m.* wrath, the mind. Hence *en-THYMEME*, a syllogism of which one premiss (the *major*) is suppressed, as being present to the *mind*.

ΘΥΡΑ, *ας*, *f.* a gate, door (akin to *DOOR*). Hence

Θυρῆς, *οὔ*, *m.* a stone placed as a door, a shield of an oblong form like a door; and

Θυρίς, *ιδος*, *f.* a small door, a window; and

Θυρῶρος, *οὔ*, *m. and f.* a doorkeeper; from *οὔρος*, or *ῥα*.

Θυσία, *ας*, *f.* sacrifice; from *θύω*.

θύσον, 1. *aor. imperat. of θύω*.

ΘΥΝΩ, *φ. σω*, to sacrifice, rage, slay. Hence *THYME*, used to burn in sacrifices.

Θῶ, 2. *aor. subj. of τίθημι*.

ΘΩΗ, *ῆς*, *f.* a fine.

Θωμάς, *ᾱ*, *m.* Thomas.

ΘΝ'ΠΑΞ, *ακος*, *m.* the breast, a breastplate, armour for the breast and back.

Ἰαθῆναι, 1. *aor. p. inf. of ἰάομαι*.

Ἰακώβ, *indecl. m.* Jacob.

Ἰάκωβος, *ον*, *m.* James.

Ἰαμα, *τος*, *n.* a cure, remedy; from

ΙΑΟΜΑΙ, *ῶμαι*, *f. ἄσσομαι*, to cure, heal. Hence

Ἰάσασθαι, *inf. 1. aor. m.*

ΙΑΣΠΙΣ, *ιδος*, *f.* a *JASPER* stone.

Ἴδε, *imperat.*, *ιδεῖν*, *inf.*, and *ἰδών*, *part.*, 2. *aor. of εἶδω*.

ἸΔΙΟΣ, *α*, *ον*, proper, one's own (generally with a *poss. pron.* referring to the subject of the verb), private;

κατ' ἰδίαν, apart; ἰδίᾳ (*adv.*), severally; with καιρὸς, due season. Hence IDIOM; with σύγκρασις, mixing together, IDIO-syn-cra-sy; also IDIOT, originally a private person, one of the mob, and hence ignorant, foolish.

Ἴδου, *adv.* behold; but properly ἰδοῦ, the *imperat.* 2. *aor.* *m.* of εἶδω.

ἸΔΟΣ, εὖς, *n.* sweat. Hence

Ἰδρῶς, ὥτος, *m.* sweat.

Ἴδω, 2. *aor.* *subj.* of εἶδω.

Ἱερεὺς, ἑως, *m.* a priest; and

Ἱερὸν, οὖ, *n.* a temple, sacrifice, altar; from

ἹΕΡΟ'Σ, ἃ, ὄν, sacred, divine, holy. Hence, with ἀρχή, HIER-archy; with γλύφω, to carve, HIERO-glyphics.

Ἱεροσόλυμα, ης, *f.*, or Ἱεροσόλυμα, *neut. plur.*, *gen.* ὦν, or Ἱερουσαλήμ, *indecl. f.* Jerusalem.

ἸΖΩ, *f.* σω, to set down.

Ἰημι, *f.* ἤσω, 1. *aor.* ἤκα, 2. *aor.* ἦν, *imperat.* 2. *aor.* ἔς, *inf.* 2. *aor.* εἶναι, 1. *aor. p.* ἔθην, *perf.* εἶκα. To send; from ἔω.

ἸΗΣΟΥ'Σ, *gen. dat. and voc.* Ἰησοῦ, *acc.* Ἰησοῦν, *m.* JESUS.

ἸΚΑΝΟ'Σ, ἡ, ὄν, worthy, sufficient, well adapted to, a good many, considerable.

ἸΚΜΑ'Σ, ἄδος, *f.* humour, moisture.

ἸΚΝΕ'ΟΜΑΙ, οὔμαι, *f. m.* ἵξομαι, 2. *aor. m.* ἰκόμην (*from obs.* ἵκω), to come.

ἸΛΛ'Ω, ἰλάσσομαι or ἰλάσκομαι, to propitiate, atone; *mid.* to pardon, make reconciliation for.

ἸΜΑ'Σ, ἄδος, *m.* a thong, a shoe-latchet.

Ἰμάτιον, *ου, m.* a garment, cloak; and

Ἰματισμός, *ου, m.* a coat, garment, clothing; from εἶμα, clothing, from ἔω or ἐννυμι.

ἸΜΕΙΡΝ, *f.* ἐρῶ, to desire.

ἸΝΑ, *conj.* in order that, (*with subj.*) to (the sign of the *inf.*), ἵνα μὴ, lest.

Ἰνα-τί, *adv.* why? (literally, *in order that what* [may result]?); from τίς, *interrog.*

ΤΟ'Σ, *ου, m.* an arrow, poison (since arrows were sometimes poisoned), rust or canker.

Τουδαία, *ας, f.* Judæa.

Τουδαῖος, *ου, m.* a Jew.

Τούδας, *α, m.* Judas, Jude.

ἹΠΠΟΣ, *ου, m.* a horse. Hence, with ἔδραμον, 2. *aor.* of τρέχω, HIPPO-drome; with φιλέω, Phil-IP, *i. e.* a lover of horses.

ΤΡΙΣ, *δος, f.* the rainbow, IRIS.

Ἱσα, *adv.* equally; from ἴσος.

Ἰσαὰκ, *indecl. m.* Isaac.

ἸΣΗΜΙ, 1. *plur. by sync.* ἴσμεν, to know. Hence HISTORY; and, by aphæresis, STORY.

Ἰσκαριώτης, *ου, m.* Iscariot.

ἹΣΟΣ, *η, ον,* equal, like (hence, with χρόνος, ISO-chronous; with σκέλος, ISO-sceles). Hence

Ἱσό-τιμος, *ου, m.* of like honour, price, or value; from τιμή.

Ἰσραήλ, *indecl. m.* Israel.

ἸΣΤΗΜΙ, *f.* στήσω, to stand, stand up, place, set, set up, weigh, (of blood) to stanch. Hence STATICS; with ὕδωρ, hydro-STATICS; apo-STASY. Akin to STAND.

Ἰσχυρὸς, ἄ, ὄν, strong, firm; from

ἸΣΧΥΣ, ὅς, *f.* strength.

ἸΧΘΥΣ, ὅς, *m.* a fish. Hence ICHTHYO-logy.

ἸΧΝΟΣ, ὅς, *n.* a trace, footstep. Hence, with γράφω, ICHNO-graphy; ICHNEUMON, an animal which *traces* the eggs of the crocodile.

ἸΩ, root of εἶμι, *q. v.*

Ἰωάννης, ου, *m.* John.

Ἰωνᾶς, ἄ, *m.* Jonas.

Ἰωσῆς, ἦ, *m.* Josias.

Ἰωσήφ, indecl. *m.* Joseph.

ἸΩΤΑ, indecl. *n.* the letter ι. Hence, a small mark, a least or minutest part, a JOT.

Καί, for καὶ ἐγώ.

Καθ', by apocope for κατά.

Καθ-αίρεσις, ὅς, *f.* pulling down, destruction, subversion; from

Καθ-αίρέω, to take or pull down, destroy, overturn; from κατά and αἰρέω.

ΚΑΘΑΙΡΩ, to cleanse, purge (hence CATHARTIC); from κατά and αἶρω.

Καθ-άπτω, to join, fasten on; from κατά and ἄπτω.

Καθαρίζω, *f. σω*, to cleanse, purify; and

Καθαρός, ἄ, ὄν, clean, pure, innocent (hence the name CATHARINE, by corruption Catherine); and

Καθαρότης, τος, purity, cleanness; from καθαίρω.

Καθ-ελεῖν, *part. 2. aor. of καθαίρέω*.

Καθ-εύδω, *f. καθευδήσω*, to sleep; from κατά and εὐδω or εὐδέω.

Κάθ-ημαι, to sit down, sit; from *κατὰ* and *ἡμαι*. Hence
καθέδρα, a seat; whence **CATHEDRAL**, a bishop's
 seat.

Καθ-ἦψε, 3. *sing.* 1. *aor.* of *καθάπτω*.

Καθ-ίζω, to set or sit down, place; from *κατὰ* and *ίζω*.

Καθ-ὡς, *adv.* according as, as, even as; from *κατὰ* and
ὡς.

ΚΑΙ, *conj.* and, both.

Καϊάφας, *a, m.* Caiaphas.

ΚΑΙΝΟ΄Σ, *ἦ, ὄν*, new, fresh.

ΚΑΙΡΟ΄Σ, *οὔ, m.* occasion, opportunity, time, season.

Καλ-τοι, *adv.* although, yet. Hence

Καλ-τοι-γε, *adv.* although, indeed.

ΚΑΙ΄Ω, *f.* *καύσω*, 1. *aor.* *ἔκηα*, to set on fire, burn.

Hence **CAUSTIC**.

Κἀκεῖθεν, *for καὶ ἐκεῖθεν*.

Κἀκεῖνα, *for καὶ ἐκεῖνα*.

Κακία, *as, f.* evil, vice, malice, affliction; from *κακός*.

Whence

Κακο-ήθεια, *as, f.* depravity of manners or disposition,
 malignity; from *ἥθος*.

Κακο-ποιέω, to do evil, to injure; from

ΚΑΚΟ΄Σ, *ἦ, ὄν* (*irreg. comparatives*, *κακίων*, *χείρων*, *χε-
 ρείων*, and *χειρότερος*; *irreg. superl.*, *χείριστος*),
 evil, wicked (hence, with *ἔχω*, *CAC-hexy*). Hence

Κακουχέω, to oppress, ill-treat; from *ἔχω*. The *ου* comes
 from *κακο-εχέω*, by the usual crasis of *σε* into *ου*.

Κακῶω, *ῶ, f.* *ώσω*, to ill-treat, exasperate; from *κακός*.

Κακῶς, *adv.* badly, ill; from *κακός*.

ΚΑ΄ΛΑΜΟΣ, *ου, m.* a reed, a pen.

Κάλεσας, 1. *aor. part. of*

ΚΑΛΕΨΩ, ὦ, *f. έσω and ήσω, perf. κέκληκα*, to call.

Hence CALENDs. Akin to CALL.

Καλόν, οὐ, *n. a good or beautiful thing; from*

ΚΑΛΟΨ, ἡ, ὄν (*irreg. comp. καλλίων*), beautiful, good, goodly, honest. Hence, with *γράφω*, CALI-graphy; with *σθένος*, CALI-sthenics.

Κάλυμμα, τος, *n. a covering, veil; from*

ΚΑΛΥΠΤΩ, *f. ψω, 2. aor. εκάλυβον*, to cover, conceal.

Hence apo-CALYPSE.

Καλῶς, ἀν. well, justly, fairly; from *καλός*.

ΚΑ΄ΜΗΛΟΣ, ου, *m. or f. a CAMEL.*

ΚΑ΄ΜΙΝΟΣ, ου, *m. or f. a furnace.* Hence CHIMNEY.

Καμύω, *by sync. for κατα-μύω, f. σω*, to shut the eyes.

ΚΑ΄ΜΝΩ, *f. αμῶ*, to labour, be fatigued, exhausted, or sick.

Κάμοι, *for καὶ έμοί.*

ΚΑ΄ΜΠΤΩ, *f. ψω*, to bind.

Κἂν, *for καὶ ἂν*, even if, and if.

ΚΑΝΩ΄Ν, ὀνος, *m. a rule, measure, CANON.*

Καπερναούμ, *indecl. f. Capernaum.*

Καπηλεύω, *f. σω*, to corrupt, adulterate; from

ΚΑ΄ΠΗΛΟΣ, ου, *m. a dealer in goods, an innkeeper, one who vends adulterated or bad wine.*

ΚΑΠΝΟΣ, οὐ, *m. smoke.*

ΚΑΡΔΙΑ, ας, *f. the heart, mind, spirit.* Hence pericardium.

ΚΑ΄ΡΗΝΟΝ, ου, *n. the head, a summit.*

ΚΑΡΠΙΟΣ, οὐ, *m. fruit.*

Κάρπος, ου, *m. Carpus, a man's name.*

Καρπο-φορέω, ὦ, *f. ήσω*, to bring forth fruit; and

Καρπο-φόρος, ου, m. and f. fruitful; from *καρπὸς* and *φέρω*.

Κάρφος, εος, n. chaff or any small thing, a splinter, mote, or small dry twig; from

ΚΑ'ΡΦΩ, f. ψω, to dry.

Κατ', for *κατά*.

ΚΑΤΑ', *prep.*; with *gen. and acc.*, by, on, through, throughout, as touching; with *gen. only*, against, down; with *acc. only*, according to, over against, after, after the manner of, in, concerning, at, to, into, as, before, among, with; as *distributive*, every, in every, in divers. Hence numerous words beginning with *CATA-*, *CAT-*, and *CATH-*: as, with *λόγος*, *CATA-logue*.

Κατα-βαίνω, to come or go down. Hence

Κατα-βὰς, 2. aor part.

Κατα-βιβάζω, f. σω, to bring down, compel to come down; from *βαίνω*.

Κατα-βολή, ἥς, f. a casting down or out, laying the foundation, the beginning; from *βάλλω*.

Κατ-αγγέλλω, fut. ελῶ, to announce, declare.

Κατ-άγνυμι, fut. άξω, Att. εάξω, to break up or in twain.

Κατ-άγω, to bring down, come to land, touch at.

Κατ-αγωνίζομαι, f. σομαι, to conquer; from *κατά* and *αγών*.

Κατα-δέω, to bind down, to dress a wound.

Κατα-καίω, to burn, burn up.

Κατα-καλύπτω, to cover or veil.

Κατα-καύσαι, inf. 1. aor.; and

Κατα-καύσει, 1. fut. 3. sing. of *κατακαίω*.

Κατά-κειμαι, to lie down, recline at table.

Κατα-κρημνίζω, *f. σω*, to cast down a precipitous place, precipitate; from *κρημνός*.

Κατα-κρίνω, to condemn, punish.

Κατα-κυριεύω, *f. σω*, to get the mastery, exercise lordship over; from *κύριος*.

Κατά-λαλος, *ου, m. and f.* an evil-speaker, reviler, calumniator; from *λαλέω*.

Κατα-λαμβάνω, to apprehend, surprise, acquire, overtake, secure, receive, understand. Hence **CATALEPSY**.

Κατά-λειμμα, *τος, n.* a remnant; from

Κατα-λείπω, to leave behind, forsake, neglect, reserve.

Hence

Καταλιπών, *2. aor. part.*

Κατα-λύω, to dissolve, overturn, demolish, destroy, make void, unloose, lodge.

Καταμάθετε, *2. aor. 2. pl. of*

Κατα-μανθάνω, to learn, contemplate.

Κατα-μένω, to remain, abide.

Κατα-ναρκάω, *ῶ, f. ήσω*, to render torpid, benumb, be slothful or burdensome; from *νάρκη*.

Κατα-νεύω, *f. εύσω*, to beckon, make signals.

Κατ-αντάω, *ῶ, f. ήσω*, to come up, arrive, attain; from *ἀντί*.

Κατά-παυσις, *εως, f.* rest, dwelling; from *παύω*.

Κατα-πέτασμα, *τος, n.* a veil, curtain; from *πετάννυμι*.

Καταπίη, *2. aor. subj. 3. sing. of*

Κατα-πίνω, to drink up, swallow up, overwhelm, destroy.

Κατα-πίπτω, to fall down.

Κατα-πονέω, *ῶ, f. ήσω*, to fatigue or exhaust by labour, afflict; from *πένομαι*.

Κατα-ποντίζω, *f. σω*, to drown or sink in the sea; from *πόντος*.

Κατ-άρα, *as, f.* cursing, curse, imprecation, damnation, one liable to punishment; from *κατὰ* and *ἀρά*.
Hence

Κατ-αράομαι, *ῶμαι, f. ἥσομαι*, to curse, execrate.

Κατα-σκευάζω, *f. σω*, to build, adorn, prepare; from *σκεύος*.

Κατα-σκηνώω, *ῶ, f. ὥσω*, to pitch a tent, build a nest, lodge; and

Κατασκηνώσεις, *nom. plur. contr.*; from

Κατα-σκήνωσις, *ews, f.* pitching a tent, a tent, dwelling, nest; from *σκηνή*.

Κατα-στολή, *ῆς, f.* letting down or lowering, a long robe; from *στολή*.

Κατα-στροφή, *ῆς, f.* overthrow, destruction, desolation, CATASTROPHE; from *στρέφω*.

Κατα-τίθημι, to put down, deposit; *mid. confer.*

Κατα-φάγω, to devour, eat up, take eagerly, spend.

Κατα-φέρω, to overpower, oppress, vote against; *pass. and mid.* sink down.

Καταφθαρήσονται, *3. plur. 2. fut. pass. of*

Κατα-φθείρω, to corrupt, utterly corrupt, destroy.

Κατα-φιλέω, *ῶ, f. ἥσω*, to kiss; from *φίλος*.

Κατα-φρονέω, to have the mind against one, despise, disregard.

Κατα-χέω, *f. ευσω*, to pour down or out.

Κατα-χθόνιος, *ου, m. and f.* subterranean, infernal; from *χθών*.

Κατα-ψύχω, to cool, refresh.

Κατέαξαν, *3. pl. Att. 1. aor.*; and

Κατέαξει, 3. *sing.* 1. *fut. Att.* of *κατάγω*, to break up.

Κατέβαινεν, 3. *sing. imperf.*, and **κατέβησαν**, 3. *plur.* 2. *aor.*, of *καταβαίνω*.

Κατέθηκεν, 3. *sing.* 1. *aor.* of *κατατίθημι*.

Κατειλήφθη, 3. *sing. Att.* 1. *aor. p.* of *καταλαμβάνω*.

Κατεῖχον, 2. *aor.* of *κατέχω*.

Κατεκάη, 3. *sing.* 2. *aor. p.* of *κατακαίω*.

Κατέλιπον, 2. *aor.* of *καταλείπω*.

Κατενεχθεῖς, 1. *aor. part.* of *καταφέρω*.

Κατ-ενώπιον, *adv.* before the face of, in presence of, before.

Κατ-εξουσιάζω, *f. σω*, to exercise authority over, have in one's power; from *κατὰ* and *ἔξεστι*.

Κατ-έργαζομαι, *f. σομαι*, to work, work out, effect, perpetrate, practise, exhibit, create; from *ἔργον*.

Κατ-εσθίω, to devour.

Κατ-έχω, to keep down, hold, retain, hinder, seize, possess, remember, bind, withhold, bring a ship to land.

Κατηγωνίσαντο, 3. *pl.* 1. *aor. m.* of *καταγωνίζομαι*.

Κατηγήσαμεν, 1. *plur.* 1. *aor.* of *καταντάω*.

Κατ-οικέω, *ω, f. ήσω*, to inhabit, abide, dwell; from *οἶκος*.

ΚΑ'ΤΩ, *adv.* down, downward, beneath: *ἕως κάτω*, to the bottom; *κατωτέρω*, under.

Κανσώω, *ω, f. ώσω*, to kindle, burn; from *καίω*; whence

Καύσων, *ωνος, m.* heat, a hot wind.

ΚΑΤΧΑ'ΟΜΑΙ, *ωμαι, f. ήσομαι*, to boast, glory, praise, exult.

ΚΕΓΜΑΙ, *f. m. σομαι*, to lie, be laid, laid up, placed, situate, or established. Hence **CEMETERY** (see *κοιμάω*).

Κείρασθαι, 1. *aor. m. inf.*; and

Κειράσθω, 3. *sing. 1. aor. m. imperat. of κείρω*.

Κειρίαι, *ων, f. funeral garments or bandages; from κήρ*.

ΚΕΙΡΩ, *f. ερώ, perf. κέκαρκα*, to shear, clip, cut off.

Κείται, 3. *sing. of κείμεν*.

Κεκαυμένω, *dat. part. perf. p. of καίω*.

Κεκληκίτι, *dat. part. perf. of καλέω*.

Κεκορεσμένοι, *pl. part. perf. p. of κορέννυμι*.

Κεκρυμμένα, *neut. pl. part. perf. p. of κρύπτω*.

Κελεύω, *f. σω, perf. p. κεκέλευσμαι*, to order, exhort;
from

ΚΕ'ΔΩ or **κέλομαι**, *f. κελήσομαι* (as if from *κελέω*), to
command, recommend.

ΚΕΝΟΣ, *ή, όν (irreg. comp. κενότερος)*, void, empty,
useless, false, foolish; *εις κένον*, in vain. Hence,
with *θάπτω*, **CENO-taph**.

ΚΕΝΤΕΩ, *ώ, f. ήσω*, to prick or sting (hence, with
ταύρος, **CEN-taur**). Hence

Κέντρον, *ου, n. a sting, point, goad*. Hence **CENTRE**.

Κεράλα, *ας, f., dimin. of κέρας*, a little horn, a fine point,
anything very minute, a tittle.

εραμικός, ή, όν, made of potter's clay, earthen; from

ΚΕ'ΡΑΜΟΣ, *ου, m. potter's clay, tiling*.

ΚΕΡΑΝΝΥΩ or **κεράννυμι**, *f. περάσω* (from *οδς. κε-
ράω*), to mix, pour in or out. Hence **CRASIS**; and,
with *ιδιος* and *σύν*, **idiosyn-CRASY**.

ΚΕ'ΡΑΣ, *τος, n. a horn*. Hence, with *ριν*, the nose,
rhino-CEROS.

Κερδαίνω, *f. m. κερδήσομαι* (from *οδς. κερδέω*), to gain,
avoid; from

ΚΕ'ΡΑΟΣ, *εος, contr. ους, n. gain*.

Κέρμα, τος, *n.* a small piece of money; from κέρω.

ΚΕΦΑΛΗ, ῆς, *f.* a head, chief, chapter. Hence CEPHALIC.

Κῆνος, ου, *m.* (the Lat. *census* in Greek letters) a *census*, numbering of the people, taxation, tribute.

ΚΗΠΟΣ, ου, *m.* a garden.

ΚΗΡ, ὅς, *f.* fate, *generally* adverse fate.

Κήριον, ου, *n.* a honeycomb; from

ΚΗΡΟΣ, οῦ, *m.* wax. Hence CERATE.

ΚΗΡΤΞ, κος, *m.* a herald. Hence

Κηρύσσω, *f.* ξω, to proclaim, preach, exhort, declare.

ΚΗΤΟΣ, εος, *contr.* ους, a whale or other leviathan of the deep. Hence sperma-CETI.

Κηφᾶς, ᾱ, *m.* Cephas, a Hebrew name equivalent to *Peter*.

ΚΙΒΩΤΟΣ, οῦ, *m.* an ark, chest.

ΚΙΘΑΡΑ, ας, *f.* a harp or other stringed instrument (hence GUITAR). Hence

Κιθαρ-ωδός, οῦ, *m.* a harper accompanying himself with the voice; from ῳδός, a singer, *contr.* for ἀοιδός, from αἰδω. See ᾄδω.

ΚΙΝΔΥΝΟΣ, ου, *m.* danger.

ΚΙΝΕΩ, ὦ, *f.* ῖσω, to move.

ΚΙΝΝΑΜΟΜΟΝ, ου, *n.* CINNAMON.

ΚΛΑΔΟΣ, ου, *m.* a branch.

ΚΛΑΓΩ, *f.* αύσω, to weep.

Κλάσμα, τος, *n.* a fragment; from κλάω.

Κλαύθμος, ου, *m.* weeping; from κλαίω; whence

Κλαύσατε, 2. plur. 1. aor. imperat.

ΚΛΑΙΩ, ὦ, *f.* κλάσω, to break.

ΚΛΕΙΩ, *f.* σω, perf. *p.* κέκλεισμαι, to shut (hence,

through the Lat. *claustrum*, CLOISTER); also, to celebrate. Hence

Κλέος, κλέος, *contr.* κλέους, *n.* glory.

Κλέπτης, ου, *m.* a thief; from

ΚΛΕΨΤΩ, *f.* ψω, to steal. Hence, with ὕδωρ, CLEPSYDRA.

Κληθὲν, *neut. part. 1. aor. p. of* καλέω.

Κληρονομέω, ὦ, *f.* ήσω, to obtain by lot, inherit, possess, take; and

Κληρονομία, ας, *f.* inheritance; and

Κληρονόμος, ου, *m.* an heir, possessor, partaker; from νόμος and

ΚΛΗΡΟΣ, ου, *m.* a lot, portion, heritage, the Church.

Hence CLERGY, being accounted the *lot* or inheritance of the Lord; also CLERK.

ΚΑΓΒΑΝΟΣ, ου, *m.* an oven.

Κλίνη, ης, *f.* a couch, bed (hence CLINICAL); from

ΚΛΙΝΩ, *f.* ὦ, to recline, incline, decline, bend, put to flight. Hence en-CLITIC; with ἑτερος, hetero-CLITE; also, through the Latin, in-CLINE; and other words of that ending.

Κλύδων, ωνος, *m.* the agitation of the sea, a billow, surge; and

Κλυδωνίζομαι, *f.* σομαι, to roll as the sea, fluctuate; from

ΚΑΤΥΖΩ, *f.* σω, to wash, cleanse.

Κλώντες, *pl. part. contr. of* κλάω.

ΚΝΑΨΤΩ, *f.* ψω, to card or comb wool, dress or full cloth.

ΚΝΑΨΩ, ὦ, also κνέω or κνήμι, *defect.* to cleave, scrape, tickle. Hence

Κνήθω, *f. σω*, to rub, tickle, excite titillation.

ΚΟΙΛΙΑ, *ας, f.* the belly, the womb; from *κοιλός*, hollow.

ΚΟΙΜΑΪΩ, *ῶ, f. ἦσω*, to lull; *mid.* to fall asleep; from *κεῖμαι*. Hence CEMETERY, properly *cosmety*.

ΚΟΙΝΟΣ, *οῦ, m. and f.* common, unclean, profane (hence *epi-CENE*; with *βλος*, *CENO*-bite). Hence

Κοινοῶ, *ῶ*, to communicate, desecrate, defile; *mid.* pronounce or consider unclean; and

Κοινωνία, *ας, f.* participation, communion, society, fellowship, alms.

ΚΟΙΤΗ, *ης, f.* a bed, bedchamber, communication, marriage, conception, lewdness; *ἔχω κοιτήν*, to become pregnant.

Κόκκινος, *η, ον*, dyed crimson or scarlet; from

ΚΟΚΚΟΣ, *ου, m.* a grain or seed, the grain of the holm-oak, used for dyeing red.

ΚΟΛΛΪΖΩ, *f. σω*, to punish.

Κολακεία, *ας, f.* flattery, obsequiousness; from

ΚΟΛΛΑΞ, *κος, m.* a flatterer, parasite.

ΚΟΛΛΑΪΠΤΩ, *f. ψω*, to strike, dig out.

Κόλασις, *εως, f.* punishment, torment; from *κολάζω*.

Κολαφίζω, *f. σω*, to buffet, give a slap in the face; from *κολάπτω*.

ΚΟΛΛΑ, *ης, f.* glue (hence, with *πρώτος*, *proto-COL*). Hence

Κολλάω, *ῶ, f. ἦσω*, to glue together, join; *pass.* to cleave unto, adhere, attach oneself to.

ΚΟΛΛΟΥΡΙΟΝ, *ου, n.* a kind of medicine, eye-salve.

Κολλυβιστής, *οῦ, m.* a money-changer; from

ΚΟΛΛΑΤΒΟΣ, ου, *m.* a kind of brass money having the image of an ox.

Κολοβόω, ὦ, *f.* ὥσω, to contract, shorten, amputate; from

ΚΟΛΟΥΩ, *f.* σω, to shorten, truncate. Hence, with οὐρά, the COL-ures.

ΚΟΔΟΝ, ου, *n.* food.

ΚΟΔΠΟΣ, ου, *m.* the bosom, a bay. Akin to GULF.

ΚΟΛΤΜΒΑΪΩ, ὦ, *f.* ἥσω, to dive, swim.

Κομάω, ὦ, *f.* ἥσω, to have long hair; from κόμη.

ΚΟΜΒΟΣ, ου, *m.* a knot, an ornament.

ΚΟΜΕΩ, ὦ, *f.* ἥσω, to take care of, care about, nourish.

ΚΟΜΗ, ης, *f.* the hair. Hence COMET.

Κομίζω, *f.* ἴσω, *Att.* ἰώ, *act.* to bring; *mid.* receive, recover, obtain as a reward; from κομέω. Hence

Κομούμενοι, *pl. part. 1. fut. m. Att.*

ΚΟΜΨΟΣ, οὔ, *m.* handsome. Hence

Κομψότερον, *adv. comp.* better; with ἔχω, to begin to amend.

ΚΟΝΕΩ, ὦ, *f.* ἥσω, to hasten, minister to.

Κονι-ορτός, οὔ, *m.* dust; from ὄρω and

ΚΟΝΙΣ, εος, *f.* dust.

Κοπιάω, ὦ, *f.* ἄσω, to labour, be weary with labour, to toil; from

Κόπος, ου, labour; with παρέχω, to molest; from κόπτω.

Κοπρία, ας, *f.* filth, ordure; from

ΚΟΠΡΟΣ, ου, *f.* ordure. Hence, with λίθος, COPROLITE, the fossil *dung* of antediluvian animals.

ΚΟΠΤΩ, *f.* ψω, to cut, strike; *mid.* bewail. Hence apo-COPE, syn-COPE, and (perhaps) CORPSE.

ΚΟ'ΡΑΞ, *κος*, *n.* a raven. Akin to CROAK, CROW.

Κοράσιον, *ου*, *n.* a damsel; from *κόρος*, a youth.

ΚΟΡΕΝΝΥΜΙ, *f.* *κορέσω* (from *obs. κορέω*), to satiate, fill, have one's fill. Hence

Κορεσθέντες, *pl. part. 1. aor. p.*

ΚΟΡΕΪΩ, *ᾶ*, *f.* *ήσω*, to sweep, sweep out.

Κόρος, *ου*, *m.* a youth; from *κείρω* (the Athenian youth shortening the hair on becoming citizens); *also*, a shoot, twig, broom.

Κόρος, *ου*, *m.* a Hebrew dry measure called a *cor*.

Κοσμέω, *ᾶ*, *f.* *ήσω*, to set in order, adorn, prepare, honour, trim (a lamp); and

Κόσμιος, *α*, *ον*, or *ος*, *m. and f.* orderly, modest, becoming; from *κόσμος*.

Κοσμο-κράτωρ, *ορος*, *m.* a ruler of the world; from *κόσμος* and *κρατέω*.

ΚΟ'ΣΜΟΣ, *ου*, *m.* order, ornament, the world. Hence, with *γίνομαι*, COSMO-gony; with *πολίτης*, COSMOPOLITE; hence also COSMETIC.

Κουφίζω, *f.* *σω*, to lighten; from

ΚΟΤ'ΦΟΣ, *ου*, *m and f.* light (not heavy).

ΚΟ'ΦΙΝΟΣ, *ου*, *m.* a basket. Hence COFFIN.

ΚΡΑ'ΒΒΑΤΟΣ, *ου*, *m.* a small bed.

ΚΡΑ'ΖΩ, *f.* *ξω*, to cry out.

ΚΡΑΙΠΑ'ΛΗ, *ης*, *f.* excess in eating and drinking, revelling.

Κρανίον, *ου*, *n.* a skull; from *κάρηνον*. Hence, with *λόγος*, CRANIO-logy.

Κράξαν, *neut. part. 1. aor. of* *κράζω*.

Κράσπεδον, *ου*, *n.* a border, hem; from *κρεμάω εἰς πέδον*, to hang to the ground.

Κρατέω, ὦ, *f.* ἤσω, to subdue, seize, lay hold on, hold fast, observe, keep, govern, adhere to, hinder, retain; from

ΚΡΑΪΤΟΣ, εὖς, *n.* strength. Hence words ending in -*crat* and -*cracy*; as, *auto-CRAT*, *aristo-CRACY*, *theo-CRACY*, *demo-CRACY*, etc.

Κραυγή, ἦς, *f.* crying out, clamour, wailing, supplication; from *κράζω*.

Κρέα, *neut. pl. contr. of*

ΚΡΕΑΣ, τὸς, *contr. gen. αὖς and ὤς*, flesh.

Κρείσσων, or *Att. κρείττων*, *ονος*, *comp. of ἀγαθός*.

ΚΡΕΜΑΪΝ, ὦ, *f.* ἄσω, *pass. κρέμαμαι* (as if from *κρέμμι*), to hang.

ΚΡΗΜΝΟΣ, οὔ, *m.* a steep place, precipice.

Κρήνη, ἦς, *f.* Crete.

ΚΡΙΘΗΪ, ἦς, *f.* barley. Hence

Κρίθινος, *η, ον*, made of barley.

Κρίμα, τὸς, *n.* distinction, judgment, accusation, **CRIME**, condemnation, decree, punishment; from *κρίνω*.

ΚΡΙΝΟΝ, ον, *m.* a lily.

ΚΡΙΝΩ, *f.* ὦ, to divide, discriminate, decide, judge, reproach, condemn, punish, resolve; *mid. and pass.* to enter into a judicial contest with, go to law. Hence

Κρίσις, εὖς, *f.* distinction, judgment, **CRISIS**, condemnation, punishment; and

Κριτής, οὔ, *m.* a judge, ruler; and

Κριτικός, ἦ, *ὄν*, capable of discerning or judging. Hence **CRITIC**.

ΚΡΟΥΩ, *f.* σω, *perf. p. κέκρουσμαι*, to knock.

ΚΡΤΟΣ, *n.* cold, frost.

ΚΡΥΠΤΩ, *f. ψω, 2. aor. ἔκρυβον*, to hide. Hence **apocrypha**, **CRYPT**.

Κρυστάλλος, *ου, m.* ice, **CRYSTAL**; from *κρύος*.

ΚΤΑΘΜΑΙ, *ᾠμαι, f. ἥσομαι, perf. p. κέκτημαι*, to acquire, procure, gain, possess, keep.

ΚΤΕΙΝΩ, *f. ἐνῶ, perf. ἔκτακα*, to kill.

Κτήνη, *neut. pl., contr. of*

ΚΤΗΝΟΣ, *εος, n.* an animal, beast, (*plur.*) flocks, cattle, swine.

Κτήτωρ, *ορος, m.* a possessor; from *κτάομαι*.

ΚΤΙΖΩ, *f. σω*, to create, regenerate; hence

Κτίσις, *εως, f.* creation, a creature.

Κτῶμαι, *contr. for κτάομαι*.

Κυβέλα, *ας, f.* a game at dice, inconstancy, cheating, craft; from *κύβος*.

Κυβέρνησις, *εως, f.* government, a governor; from

ΚΤΒΕΡΝΑΪΩ, *ᾠ, f. ἥσω*, to GOVERN.

ΚΥΒΟΣ, *ου, m.* a die, a CUBE.

Κυκλόθεν, *adv.* around; from

ΚΥΚΛΟΣ, *ου, m.* a circle (hence **CYCLE**; with *ᾠψ*, **CYCL-ops**); hence

Κύκλω, *adverbially for ἐν κύκλω*, round about.

Κύλισμα, *τος, n.* rolling, wallowing; from

ΚΤΑΙΩ, *f. σω*, to roll. Hence **CYLINDER**.

ΚΤΑΛΟ΄Σ, *οῦ, m. and f., or ἡ, ὄν*, lame, maimed, crippled.

ΚΥΜΑ, *τος, n.* a wave.

Κύμβαλον, *ου, n.* a CYMBAL; from

ΚΥΜΒΟΣ, *ου, m.* a hollow. Hence, perhaps, **catacomb**.

ΚΥΜΙΝΟΝ, *ου, n.* CUMIN, an aromatic plant.

Κύνες, *plur. of κύων*.

ΚΥΠΤΩ, *f. ψω*, to bend, stoop.

Κυρηναῖος, *ου, m.* of Cyrene.

Κύριος, *ου, m.* a lord, master, The Lord; *in the voc.* Sir
(hence **κυριακὸν**, The Lord's House; whence **KIRK**,
CHURCH). Hence

Κυριότης, *ητος, f.* lordship, dominion; from

ΚΥΡΟΣ, *εος, n.* power, authority.

ΚΥΡΩ or **κυρέω**, *f. κυρήσω* and **κύρσω**, to light upon,
fall in with.

Κύψας, *part. 1. aor. of κύπτω*.

ΚΥΩ, *f. σω*, to be pregnant, conceive, kiss. Hence,
with **ἅλς**, the sea, **hal-CYON**.

ΚΥΩΝ, *κυνὸς, m. and f.* a dog, a shameless person.
Hence **CYNIC**.

ΚΩΛΩΝ, *ου, n.* a member, limb, one of the lower in-
testines. Hence **COLIC**.

ΚΩΛΥΩ, *f. σω*, to restrain, prevent, dissuade, forbid.

ΚΩΜΗ, *ης, f.* a village, town.

ΚΩΜΟΣ, *ου, m.* revelling. Hence **COMUS**; and, with
ᾠδὴ, a song, **COM-edy**. But, according to some,
the first syllable of com-edy is derived from **κώμη**;
comedy having been, originally, a *village-song*.

ΚΩΝΩΨ, *ωπος, m. or f.* a gnat. Hence **CANOPY**, by
corruption for *conopy*, properly a screen to keep off
insects, such as a mosquito-net.

ΚΩΦΟΣ, *οὔ, m. and f. or ἢ, ὄν*, deaf; also, dumb, since
dumbness is a consequence of deafness.

ΛΑΪΑΣ, *gen. λάας, m. acc. λᾶαν*, a stone. Hence
(**λᾶFας**=) Lat. *lapis*, a stone; whence **LAPIDARY**.

Λαβεῖν, *2. aor. inf. and λαβὼν, 2. aor. part. of λαμβάνω*.

ΛΑΓΧΑ'ΝΩ, *f. λήξω*, 2. *aor. ἔλαχον*, *perf. Att. εἴληχα* (from *obs. λήχω*); also *fut. m. κληρώσομαι* (from *obs. κληρώω*), *perf. m. or 2. perf. λέλογχα* (from *obs. λέγγω*); to obtain by lot, cast lots, win, obtain, acquire. Hence **LACHESIS**, one of the *Parcae*, whose office was to arrange the *lots* of mankind.

Λάζαρος, *ου, m.* Lazarus.

ΛΑΓΛΑΨ, *απος, f.* a whirlwind, tempest.

Λακέω, see *ληκέω*.

Λακτίζω, *f. σω*, to kick against; from *λάξ*.

ΛΑΛΕ'Ω, *ῶ, f. ἴσω*, to speak, speak of, relate, announce, utter; hence

Λαλία, *ας, f.* speech, loquacity.

ΛΑΜΒΑ'ΝΩ, *f. m. λήψομαι*, 2. *aor. ἔλαβον*, *perf. Att. ἐληφα* (from *obs. λήβω*), to take, receive. See *δῖς*.

Λαμπάς, *άδος, f.* a torch, **LAMP**; and

Λαμπρός, *ά, ὄν*, shining, splendid, resplendent; and

Λαμπρῶς, *adv.* splendidly, sumptuously; from

ΛΑ'ΜΠΩ, *f. ψω*, to shine, enlighten.

Λανθάνω, or **ΛΗ'ΘΩ**, *f. m. λήσομαι*, 2. *aor. ἔλαθον* (from *obs. λήθω*), to be hid, to escape the notice of. *With a participle of another verb*, unawares. Hence **LETHE**, the fabled river of Oblivion; with *ἀργός*, *idle*, **LETH-argy**.

ΛΑ'Ξ, *adv.* with the heel.

Λαοδικεύς, *έος, m.* of Laodicea.

ΛΑΟ'Σ, *ού, m.* the people. Hence **LAITY**.

ΛΑ'ΡΤΙΞ, *γγος, m.* the throat, windpipe, **LARYNX**.

Λα-τομέω, *f. ἴσω*, to hew or cut stone, cut out of stone; from *λάας* and *τέμνω*.

Δατρεύω, *f. σω*, to be a slave to, worship, offer sacrifice, adore, serve (hence, with *εἰδωλον*, *ido-LATRY*); from

ΔΑ΄ΤΡΙΣ, *ιος*, *m.* a slave.

ΔΑΧΑΙΝΩ, *f. ανῶ*, to dig; hence

Δάχανον, *ου*, *n.* a plant or herb.

Δαχούσι, *dat. plur. 2. aor. of λαγχάνω*.

ΔΑ΄Ω, *λῶ*, *defect.* to wish for, covet.

ΔΑ΄Ω, *defect.* to see, enjoy.

ΔΕΓΩ, *f. ξω*, *2. aor. ἐλεγον*, *perf. m. λέλογχα*, to say, speak, speak of, call, mean, select, gather, lay down, lie down. Hence *dia-LECT*; and the Latin *lego*, with its derivatives, *LECTURE*, etc.

ΔΕΙΑ, *ας*, *f.* prey.

ΔΕΓΟΣ, *α*, *ον*, smooth.

ΔΕΙΒΩ, *f. ψω*, to pour out, pour out a *LIBATION*.

ΔΕΙΠΩ, *f. ψω*, to leave, fail, be wanting. Hence, with *έν*, *el-LIPSIS*, *el-LIPSE*.

ΔΕΙΧΩ, *f. ξω*, to *LICK*.

Δελις, *δος*, *f.* a scale, bark, crust, scab (hence, with *πτερόν*, *LEPIDO-ptera*, an order of insects); from *λέπω*.

Λέπρα, *ας*, *f.* *LEPROSY*; from

ΛΕΠΡΟΣ, *ου*, *m. and f.* rough from the falling of scales, scabby, *LEPROUS*; *subst.* a *LEPER*.

Λεπτόν, *ου*, *n.* a mite, the smallest Jewish coin, less than half a farthing; from

ΛΕΠΤΟΣ, *ου*, *m. and f.* slender, small.

ΔΕΨΩ, *f. ψω*, to strip off bark or scales.

Λευκαίνω, *f. ανῶ*, to whiten; hence

Λευκάναι, *1. aor. inf.*; from

ΛΕΥΚΟΣ, *ή, ον*, white.

ΛΕΨΩΝ, *οντος, m.* a LION.

ΛΗΚΕΩ, *λάσσω, or λακέω, ὦ, f. ήσω, to creak, sound, resound (properly said of inanimate things), burst asunder.*

ΛΗΝΟΣ, *οῦ, m.* a wine press.

ΛΗΡΟΣ, *ου, m.* trifles, vanities, mockery, absurdity.

Ληστής, *οῦ, m.* a robber; from *λεία*.

Λήφονται, *3. plur. fut. m.* from *λαμβάνω*.

ΛΙΑΝ, *adv.* exceedingly, very, very much.

Λίβα, *acc. of Λίψ.*

ΛΙΒΑΝΟΣ, *ου, m.* frankincense.

Λίθαζω, *f. σω, to stone; from λίθος.*

Λιθο-βολέω, *ὦ, f. ήσω, to cast stones, to stone; from βάλλω and*

ΛΙΘΟΣ, *ου, m.* a stone. Hence, with *γράφω*, LITHOGRAPHY; with *ἀήρ*, aero-LITE.

Λικμάω, *ὦ, f. ήσω, to winnow, scatter, reduce to powder, destroy; from*

ΛΙΚΜΟΣ, *οῦ, m.* a winnowing-fan.

ΛΙΜΗΝ, *ένος, m.* a port, haven.

ΛΙΜΝΗ, *ης, f.* a pool, lake.

ΛΙΜΟΣ, *οῦ, m.* hunger, famine.

Λίνος, *ου, m.* Linus, a man's name.

ΛΙΝΟΝ, *ου, m.* flax, LINEN, a wick, a linen garment.

Λιπαρός, *ἂ, ὄν, fat, sumptuous; from*

ΛΙΠΟΣ, *εος, n.* fat, grease.

ΛΙΤΡΑ, *ας, f.* a pound.

Λίψ, **Λιβός**, *m.* the South-west wind; from *λείβω, to pour (from its moisture).*

Λογίζομαι, *f. σομαι, to reckon, reason, infer, consider, value, invent; and*

Λόγιον, ου, n. an oracle, revelation; and

Λόγος, ου, m. a word, speech, declaration, discourse, account. The Word, reason (hence LOGIC; with *θεός*, theo-LOGY; with *φιλέω*, philo-LOGY; and, with *ἔτοςμος*, true, etymo-LOGY; also many other words of that termination); from *λέγω*.

Λόγχη, ης, f. a spearhead, spear; from *λαγχάνω*, to reach. Akin to LANCE.

Λοιδорέω, ὦ, f. ήσω, to revile, rebuke; and

Λοιδορία, ας, f. abusive language, reviling; from

ΛΟΙ' ΔΟΡΟΣ, ου, m. a reviler.

ΛΟΙΜΟ' Σ, οῦ, m. plague, pestilence, a mischievous or pestilent fellow.

Λοιπός, ή, ὄν, remaining, the rest; *τὸ λοιπὸν*, henceforward, thenceforward, as for what remains; from *λείπω*.

ΛΟΤ' Ω, f. σω, to wash, purify. Hence, through the Lat. *ab-luo*, ab-LUTION.

ΛΥ' ΚΟΣ, ου, m. a wolf.

Λυμάλνομαι, f. οὔμαι, to ravage, make havoc; from

ΛΥ' ΜΗ, ης, f. insult, outrage, destruction.

Λυπέω, ὦ, f. ήσω, to grieve, afflict, cause sorrow; from

ΛΥ' ΠΗ, ης, f. sorrow.

ΛΥ' ΧΝΟΣ, ου, m. a lamp, candle. Hence LINK (a torch).

ΛΥ' Ω, f. σω, to loose, dissolve, relax, deliver, dismiss, infringe, violate, destroy, declare lawful. Hence para-LYSIS, or pa-LSY. Akin to LOOSE. See *ἀνά*.

Λωΐς, ἱδος, f. Lois, a woman's name.

Λὼτ, indecl. m. Lot.

Μαγδαληνή, ης, f. Magdalenē.

ΜΑΓΤΟΣ, ου, *m.* one of the Magi, a wise man, philosopher; also, in a bad sense, a wizard, sorcerer. Hence **MAGICIAN**.

ΜΑΖΟΨ, ου, *m.* a nipple, the breast. Hence, with *a neg.* **A-MAZONS**, who were fabled to cut off the right breast, in order to discharge their arrows more conveniently.

Μάθετε, 2. *pl.* 2. *aor.* of **μανθάνω**; whence

Μαθητής, ου, *m.* a disciple.

ΜΑΙΝΟΜΑΙ, *f.* **μανοῦμαι**, to be mad. Hence **MANIAC**.

ΜΑΚΑΡ, ος, *m. and f.* happy; hence

Μακάριος, α, ον, happy, blessed.

Μακεδών, όνος, *m.* a Macedonian.

Μακράν, *adv.* far off; from **μακρός**; hence

Μακρόθεν, *adv.* from afar, far off; and

Μακρο-θυμέω, ώ, *f.* ήσω, to be longsuffering, patient, to wait patiently; from **θυμός**; hence

Μακρο-θυμία, ας, *f.* longsuffering, patience, clemency, expectation.

Μακρός, α, όν, long, far; from **μήκος**.

ΜΑΛΑ, *adv.* (*comp.* **μᾶλλον**, *superl.* **μάλιστα**), exceedingly, very.

Μαλακός, ή, όν, soft, effeminate; from

ΜΑΛΛΑΨΞΩ, *f.* ξω, to soften. Hence, from **μάλαγμα**, softened substance, **AMALGAMATE**.

Μάλιστα, *superl.* of **μάλα**, very much, chiefly, especially.

Μᾶλλον, *comp.* of **μάλα**, more, rather.

ΜΑΜΜΗ, ής, *f.* a grandmother.

ΜΑΝΘΑΝΩ, *f. m.* **μαθήσομαι**, 2. *aor.* **ἐμαθον** (from *obs.* **μαθέω**), to learn. Hence **MATHEMATICS**.

Μανία, ας, *f.* madness (hence **MANIAC**); from **μάλνομαι**.

ΜΑ'ΝΝΑ, *indecl. n.* manna.

Μαρτεύομαι, *f. σομαι*, to consult or utter an oracle, to divine; from

ΜΑ'ΝΤΙΣ, *ews, m. and f.* a soothsayer. Hence, with *νεκρός*, necro-MANCY; with *χείρ*, chiro-MANCY, etc.

ΜΑ'ΠΑΓΔΟΣ, *ov, m.* an emerald. See *σμάραγδος*.

ΜΑΡΑΙ'ΝΩ, *f. ανῶ*, to cause to wither; *mid.* to wither, perish. Hence, with *a neg.*, a-MARANTH.

ΜΑ'ΡΓΑΡΟΝ, *ov, n.* a pearl; hence

Μαργαρίτης, *ov, m.* a pearl. Hence the name MARGARET.

Μάρθα, *as, f.* Martha.

Μαρία, *as, f.* Mary.

Μαριάμ, *indecl. f.* Mariam, Mary.

Μάρκος, *ov, m.* Marcus or Mark.

ΜΑΡΜΑΙ'ΡΩ, *f. αρῶ*, to shine.

Μάρμαρον, *ov, n.* MARBLE; from *μάρμαρος*, white, which is from *μαρμαίρω*.

ΜΑ'ΡΤΥΡ or *μάρτυς*, *pos, m. and f.* a witness, MARTYR; hence

Μαρτυρέω, *ῶ, f. ήσω*, to witness, bear witness; *pass.* (sometimes) be well reported of; and

Μαρτυρία, *as, f.* testimony; and

Μαρτύρομαι, *f. οὔμαι*, to call as a witness, protest, solemnly urge.

Μασσάομαι or *μασάομαι*, *ῶμαι, f. ήσομαι*, to chew, masticate, bite (hence MASTICH); from

ΜΑ'ΣΣΩ, *f. ξω*, to bruise, bray in a mortar; also, to wipe.

ΜΑ'ΣΤΙΞ, *γος, f.* a whip, scourge, disease, affliction.

Μαστός, *οὔ, m.* the mother's breast; from *μαζός*.

Μάταιος, *a, ov*, vain; from

ΜΑ'ΤΗΝ, *adv.* in vain.

Ματθαῖος, *ου*, *m.* Matthew.

Μάχαιρα, *ας*, *f.* a sword; from

ΜΑ'ΧΟΜΑΙ, *f. m.* *μαχῆσομαι* (from *obs. μαχέω*), to fight.

ΜΑ'Ω, *f.* *μάσσομαι*, to desire eagerly, attempt, strive after. See *αὐτόματος*.

Μέ, *acc.* of *ἐγώ*.

Μέγα, *neut.* of *μέγας*; whence

Μεγαλ-αυχέω, *ὦ*, *f.* *ήσω*, to boast, be proud; from *αἰχέω*.

Μεγάλη, *fem.* and **μεγάλου**, *gen. sing.* of *μέγας*; whence

Μεγάλως, *adv.* greatly.

ΜΕ'ΓΑΣ, **μεγάλη**, *μέγα*, *gen. m. and neut. μεγάλου*, *acc. m. μέγαν* (*irreg. comp. μείζων, μάσσων, irreg. superl. μέγιστος*), great (hence *o-MEGA*, that is the long *ō*; with *θηρίον*, *MEGA-therium*). Hence

Μεγιστᾶνες, *ων*, *m.* great men, lords.

Μεθ', *by apocope, before an aspirate, for μετὰ*; whence

Μεθ-ερμηνεύω, *f. σω*, to interpret; from *ἐρμηνεύω*.

Μέθη, *ης*, *f.* drunkenness; from *μέθυ*.

Μεθ-οδεία, *ας*, *f.* artifice, deceit, circumvention; from *μεθοδεύω*, to contrive, which is from *μετὰ* and *ὁδός*.

ΜΕ'ΘΥ, *indecl. n.* wine (hence, with *a neg.*, *a-METHYST*, a stone supposed to preserve from intoxication); hence

Μεθύω, *f. σω*, to be drunken.

Μείζων, *ονος*, *m. and f., n. on*, *comp.* of *μέγας*, greater.

Μεῖναι, *inf. 1. aor.* of *μένω*.

ΜΕΙ'ΡΩ or **μείρομαι**, *f. ἐρῶ*, *perf. p. μέμαρμαι*, to divide, obtain by lot or destiny. From the *perf. mid.* *ἐμμορα* comes *μόρος*, destiny, death; whence (through the Latin *mors*) **MORTAL**.

ΜΕΛΛΑΣ, *αινα, αν, gen. μέλανος, -αίνης, -ανος*; black.

Hence, with *χολή*, **MELAN**-choly.

ΜΕΛΕΙ, *φ. μελήσει (from obs. μελέω), and perf. m. μέμηλε*, it is a care. Hence

Μελετάω, *ώ, φ. ήσω*, to meditate.

ΜΕΛΙΓ, *τος, n. honey (hence Lat. mel, whence, with fluo, to flow, MELLI-fluous)*; hence

Μέλισσα, *ης, f. a bee*; and

Μελίσσιος, *ου, m. and f. belonging to bees or honey*.

Μελλήσετε, *2. pl. 1. fut. and μελλούσης, gen. sing. part. of*

ΜΕΛΛΩ, *φ. μελλήσω (from obs. μελλέω)*, to be about, be about to be, hesitate, delay, design.

ΜΕΛΟΣ, *εος, n. a limb, member, song*. Hence, with *ώδῃ*, **MEL**-ody.

Μεμβράνα, *ης, f. parchment*; from the Lat. *membrana*.

Μεμύανται, *3. pl. perf. p. and*

Μεμιασμένοις, *dat. pl. part. perf. p. Att. for μεμιαμμένοις*.

Μεμνημένον, *acc. part. perf. p. of μνήνυμι*.

ΜΕΜΦΟΜΑΙ, *φ. ψομαι*, to complain, blame.

ΜΕΝ, *conj. followed by δέ, indeed, it is true, firstly; μενούν or μέν ούν, then indeed; μενούνγε, yea or nay rather*.

ΜΕΝΩ, *φ. ώ, to remain, await, abide, dwell*.

Μέρη, *pl. contr. of μέρος*.

ΜΕΡΙΜΝΑ, *ης, f. care, anxiety*. Hence

Μεριμνάω, *ώ, φ. ήσω*, to take thought for, care for, be anxious for.

Μερίς, *ιδος, f. a part, portion*; from *μέλω*.

Μερισμός, *ού, m. separation, distribution*; from

Μέρος, *εος, n. a part, portion, course, piece, connexion, craft*; from *μέλω*.

Μεσο-νύκτιον, ου, *n.* midnight; from νύξ and

ΜΕΣΟΣ, η, ον, middle. Hence, with ποταμός, **MESO-**potamia, the country between the Euphrates and the Tigris.

ΜΕΣΤΟΣ, ἡ, ὄν, full; hence

Μεστόω, ὦ, *f.* ἴσω, to fill.

Μετ', *by apocope for*

ΜΕΤΑ, *prep., with a gen.* with, in aid of, by means of, against; among, towards; *with an acc.* after, behind, within. *In composition it frequently signifies change.*

Hence many words beginning with **META-**, **MET-** or **METH-**; as, with φέρω, **META-**phor.

Μετα-βαίνω, to pass on, remove, depart.

Μετα-βάλλω, to change.

Μετ-άγω, to lead from one place to another, turn round; from μετὰ and ἄγω.

Μετα-δίδωμι, to share, impart, contribute, bestow.

Μετα-κινέω, to remove, change; *mid.* to fall away from, waver.

Μετα-λαμβάνω, to partake of, obtain.

Μετα-νοέω, ὦ, *f.* ἴσω, to change the mind, repent, feel remorse; from νόος.

Μεταξύ, *adv. and prep.* between, meanwhile; from μετά.

Μετα-τίθημι, to transfer, go from one place to another, pervert, abuse, change.

Μετ-έβη, 3. *sing.* 2. *aor.* of μετα-βαίνω.

Μετεωρίζω, *f.* σω, to be elevated or elated; *mid.* to be in a state of suspense or fluctuation; from

ΜΕΤΕΩΡΟΣ, ου, *m. and f.* aloft. Hence **METEOR.**

Μέτ-οχος, ου, *m.* a participator, partner; from μετὰ, *with*, and ἔχω.

Μετρέω, ὦ, *f.* ἴσω, to measure; from

ΜΕΤΡΟΝ, ου, *n.* a measure. Hence **METRE**; with γῆ, geo-METRY; with σὺν, sym-METRY; also other words of that termination.

Μέτωπον, ου, *n.* the forehead; from ὤψ.

ΜΕΧΡΙ, *adv.* until, unto; see ἄχρι.

ΜΗ, *adv.* not, no, lest, whether? μή-γε, if not indeed, but truly, otherwise; μη-δὲ, neither, nor, not even; ἐὰν μή, except, but; οὐ μή, in no wise.

Μηδὰμῶς, *adv.* by no means, not so; from μηδὲ and ἀμός.

Μηδ-εἰς, **μηδεμία**, **μηδέν**, etc., as εἰς, no one, none, no, nothing; from μηδὲ and εἰς.

Μηδέ-πω, *adv.* not yet; compounded of μηδὲ and the enclitic πῶ.

Μη-κ-έτι, *adv.* no longer, no more, from μή and ἔτι; κ being inserted to prevent an hiatus, as in the formation of οὐ-κ-έτι, from οὐ and ἔτι.

ΜΗΚΟΣ, εος, *n.* length; hence

Μηκύνω, *f.* ὦ, to lengthen; *mid.* to grow.

ΜΗΛΟΝ, ου, *n.* a sheep; hence

Μηλωτή, ῆς, *f.* a sheepskin.

ΜΗΝ, ὅς, *m.* a month, the day of the new moon. Akin to MOON and MONTH.

ΜΗΝ or ἦ μήν, *conj.* verily.

ΜΗΝΤΩ, *f.* σω, to indicate, shew, signify, declare.

Μή-ποτε, *adv.* never, lest, lest at any time, lest by any means, whether at all?

ΜΗΡΟΣ, οὔ, *m.* a thigh.

Μή-τε, *conj.* neither, nor.

ΜΗΤΗΡ, *μητέρος*, and by *sync.* *μητρὸς*, a mother.

Hence, with *πόλις*, **ΜΕΤΡΟ**-polis. Akin to **MOTHER**.

Μή-τι, *adv.* whether at all? is it not? from

Μή-τις, *interrog. pron.* whether (does, or is,) any one?
from *τίς*.

Μητρὸς, *gen. of μήτηρ*.

Μία, *fem. and μιᾷ, dat. fem. of εἷς*.

ΜΙΑΙΝΩ, *f. ανῶ*, to pollute; hence

Μιασμὸς, *οὔ, m.* pollution, impurity. Hence **ΜΙΑΣΜΑ**.

Μίγμα, *τος, n.* mixture; from

ΜΙΓΝΥΜΙ, *f. μίξω*; 2. *aor. ἐμίγον* (from *obs. μίγω*),
to mix.

ΜΙΚΡΟ΄Σ, *ἄ, ὄν* (*irreg. comp. ἥσσω, μέλων; irreg. superl.*

ἥκιστος, μείστος), little. Hence, with *σκοπέω*,

MICRO-scope; with *κόσμος*, **MICRO**-cosm; hence

also **o-MICRON**, *i. e.* the short *δ*.

Μίλιον, *ου, n.* a mile, from the Lat. *milliare*.

ΜΙΜΕ΄ΟΑΙ, *οὔμαι, fut. ἥσομαι*, to imitate. Hence

MIMIC; with *πᾶς*, **panto-MIME**.

Μισέω, *ῶ, f. ἥσω*, to hate; from *μῖσος*.

ΜΙΣΘΟ΄Σ, *οὔ, m.* hire, wages, reward.

ΜΓΣΟΣ, *eos, n.* hatred. Hence, with *ἄνθρωπος*, **MIS**-
anthropy.

ΜΝΑ΄, *ᾶς, contr. for μνάα, as, f.* a mina, an Athenian
coin containing 100 drachmæ, and equivalent to
£3 4s. 7d.; or, according to others, £4 1s. 3d. sterl.,
according as the *δραχμή* is valued at 7½*d.* or 9½*d.*

ΜΝΑ΄ΟΜΑΙ, *ῶμαι, f. ἥσομαι, 1. aor. p. ἐμνήσθην, perf.*
p. μέμνημαι, to remember, also to seek in marriage,
have a desire for. Hence, with *a neg. a-MNESTY*;
hence

Μνήμα, *τος, n.* a tomb, sepulchre; and

Μνημεῖον, *ου, n.* a sepulchre; and

Μνημονεύω, *φ. σω*, to remember, mention.

Μνηστευθεῖσα, *part. fem. 1. aor. pass. of*

Μνηστεύω, *φ. σω*, to woo, to ask in marriage; *pass.* to be betrothed or espoused; from **μνάομαι**.

Μόγισ, *adv.* with difficulty, scarcely; from

ΜΟΓΟΣ or **μόλος**, *ου, m.* labour, sorrow.

Μοι, *encl. dat. of ἐγώ*.

Μοιχαλῖς, *δος, f.* an adulteress, adultery; also, *adjectively*, adulterous, faithless; and

Μοιχεύω, *φ. σω*, to commit adultery; from

ΜΟΙΧΟΣ, *ου, m.* an adulterer.

Μόλῖς, *adv.* with difficulty, scarcely; *see* **μόγισ**.

ΜΟΛΥΝΩ, *φ. ᾠ*, to pollute, defile, contaminate.

Μόνον, *adv.* only; from

ΜΟΝΟΣ, *η, ου*, alone, only. Hence **MONK**, **MONASTERY** (by corruption, **MINSTER**); with **ἀρχή**, **MONARCH**; with **πωλέω**, **MONO-poly**; with **γράφω**, **MONO-gram**; also many other words beginning with **MONO-**.

ΜΟΡΦΗ, *ης, f.* form. Hence **meta-MORPHOSIS**.

ΜΟΣΧΟΣ, *ου, m. and f.* a calf.

Μοῦ, *enclitic, gen. of ἐγώ*.

ΜΟΥΣΑ, *ης, f.* a song, a **MUSE**, **MUSIC**; hence

Μουσικός, *ου, m. and f. or η, ου*, musical; also, *substantively*, a musician.

ΜΟΧΘΟΣ, *ου, m.* labour, travail, painfulness.

ΜΕΛΟΣ, *ου, m.* marrow.

ΜΥΘΟΣ, *ου, m.* word, speech, tradition, fable. Hence **MYTH**; with **λόγος**, **MYTHO-logy**.

ΜΤΚΑ'Ν, ᾠ, *f.* ἤσω, to low or bellow.

ΜΤΚΤΗΡ, ος, *m.* a nostril; hence

Μυκτηρίζω, *f.* σω, to sneer, deride, turn up the nose at.

ΜΤ'ΔΗ, ης, *f.* a mill; hence

Μύλος, ου, *m.* a mill, millstone; and

Μύλων, ωνος, a millhouse.

ΜΥΡΙΟΣ, ου, *m. and f.* infinite (hence **MYRIAD**); hence

Μύριοι, αι, *a.* ten thousand.

ΜΥΡΟΝ, ου, *n.* a fragrant ointment, made with juice from the tree which produces **MYRRH**.

ΜΥΝΩ, *f.* σω, to shut, compress. Hence **μνέω**, to initiate; whence **MYSTERY**.

ΜΩ'ΛΩΨ, πος, *m.* a weal, arising from the stroke of a whip, stripe; bruise, wound, anguish.

Μωμάομαι, ᾠμαι; or **μωμέομαι**, οὔμαι, *f.* ἤσομαι, to censure; from

ΜΩ'ΜΟΣ, ου, *m.* a spot, blemish, infamy, blame, abuse, derision. Hence **MOMUS**, the name of a heathen deity.

Μωρία, ας, *f.* folly; from

ΜΩΡΟ'Σ, ἂ, ὄν, foolish, insipid.

Μωσεὺς or **Μωϋσεὺς**, ἕως, or **Μωσῆς**, or **Μωυσῆς**, οὗ, *m.* Moses.

Ναζωραῖος, ου, *m.* a Nazarene.

ΝΑΓ', *adv.* yea, truly.

ΝΑΟ'Σ, οὔ, *m.* a temple.

ΝΑ'ΡΔΟΣ, ου, *f.* spikenard, oil of spikenard.

ΝΑ'ΡΚΗ, ης, *f.* numbness, torpor, the torpedo, cramp-fish or electric eel, gymnotus. Hence **NARCOTIC**.

Ναυ-αγέω, ὦ, *f.* ἤσω, to make or suffer shipwreck; from ἄγνυμι, to break, and

ΝΑΥ'Σ, ναὺς, *acc.* ναῦν, a ship. Hence NAUSEA, properly sea-sickness; also NAUTICAL, NAVY.

Νεανίας, ου, *m.* a young man; and

Νεανίσκος, ου, *m.* a youth; from νέος.

ΝΕΓΚΟΣ, εος, *n.* quarrelling, contention.

ΝΕΚΡΟ'Σ, ἀ, ὄν, dead. Hence, with μάντις, NECROMANCY; with πόλις, NECRO-polis.

ΝΕ'ΜΩ, *f.* ὦ, to distribute, assign, possess, cultivate, feed, administer, rule. Hence NEMESIS, the heathen goddess of Retribution.

ΝΕ'ΟΣ, α, ον, new, young. Hence, with λόγος, NEOlogy; with φυτόν, a plant, NEO-phyte.

ΝΕΟΣΣΟ'Σ, οὔ, *m.* the young of birds, a chicken.

ΝΕΤ'Ω, *f.* σω, to nod, assent.

Νεφέλη, ης, *f.* a cloud; from

ΝΕ'ΦΟΣ, εος, *n.* a cloud, multitude.

ΝΕΦΡΟ'Σ, οὔ, *m.* a kidney; *pl.* the reins, secret thoughts or desires.

ΝΕ'Ω, *f.* ἤσω and εὔσω, to swim, go, spin, heap up.

Νεώτεροι, *pl. comp. of νέος.*

ΝΗ', *adv.* used in affirmative oaths, by. In composition, not.

Νήθω, *f.* σω, to spin; from νέω.

ΝΗ'ΠΙΟΣ, ου, *m.* an infant; *adj.* ignorant.

ΝΗ'ΣΟΣ, ου, *m.* an island. Hence, with πολλύς, POLYNESIA; hence also Pelopon-NESUS, the island or peninsula of *Pelops*.

Νηστεία, ας, *f.* fasting, a fast; from

ΝΗΣΤΙΣ, *εως*, *m. and f.* hungry; probably from *νή* and *ἐσθίω*; hence

Νηστεύω, *f. σω*, to fast.

ΝΗΦΩ, *f. ψω*, to be sober.

ΝΙΚΑΪΩ, *ω*, *f. ήσω*, to conquer. Hence, with *λαός*, **NICO-las** (less properly *Nicholas*); i. e. *the victory of the people*.

Νικόδημος, *ου*, *m.* Nicodemus.

Νίκος, *εως*, *n.* victory; from *νικάω*.

ΝΙΠΤΩ, *f. ψω*, to wash the hands or other parts of the body.

ΝΟΘΟΣ, *ου*, *m. and f.* spurious; *subst.* a bastard.

Νομή, *ης*, *f.* pasturing, pasture, enjoyment, waste; from *νέμω*. Hence **NOMADIC**, i. e. wandering about for pasture.

Νομικός, *η*, *ον*, legal; *subst.* a lawyer, interpreter of the law; and

Νομίμως, *adv.* legally; from

ΝΟΜΟΣ, *ου*, *m.* law. Hence, with *δεύτερος*, **deuteronOMY**; with *ἀστήρ*, **astro-NOMY**; hence also several other words of that ending.

ΝΟΟΣ, *ου*, *contr. νοῦς*, *νοῦ*, the mind, spirit, meaning, intention.

ΝΟΣΟΣ, *ου*, *f.* disease. Hence, with *λόγος*, **NOSO-logy**, the classification of diseases.

Νοσσιὰ, *ας*, *f.* a brood; from *νέος*.

ΝΟΣΦΙ, *adv.* apart; hence

Νοσφίζομαι, *f. σομαι*, to isolate or set apart, remove; *mid.* purloin, keep back for oneself, retain unlawfully.

ΝΟΤΟΣ, *ου*, *m.* the southwind, the south.

Νου-θετέω, *ω*, *f. ήσω*, to admonish; from *τίθημι* and

Noûs, see *νόος*.

Νυκτός, *gen. of νύξ*.

ΝΥΜΦΗ, *ης, f.* a bride, daughter-in-law, *NYMPH*;
hence

Νυμφίος, *ου, m.* a bridegroom.

ΝΥΝ, *adv.* now.

ΝΥΞ, *κτός, f.* night. Hence, through the Latin *nox*,
NOCTURNAL. Akin to *NIGHT*.

ΝΥΣΤΑΪΖΩ, *σω and ξω*, to slumber, be drowsy.

ΝΥΤΤΩ or *νύσσω*, *f. ξω*, to prick, pierce.

Νυχθ-ήμερον, *adv.* a night and a day, 24 hours; from
νύξ and *ήμερα*.

Νῶε, *indecl. m.* Noah.

ΝΩΘΗΣ, *έος, m. and f.* slow, sluggish; hence

Νωθρός, *ά, όν*, tardy, sluggish.

ΝΩΤΟΣ, *ου, m.* the back.

Ξενία, *ας, f.* hospitality, a lodging; from

ΞΕΝΟΣ, *η, ου*, foreign, strange; *subst.* a stranger, guest,
host. Hence the *Eu-XINE*, a tempestuous sea, from
εὖ, by euphemismus.

Ξεστis, *ου, m.* a Roman measure of a pint and a half, a
pitcher, pot, from the Lat. *sextarius*, which is from
sextus, sixth, being the sixth part of another measure.

ΞΕΩ, *f. έσω*, to scrape, polish.

Ξηραίνω, *f. ανώ*, to dry, dry up; *mid.* to wither; from
ΞΗΡΟΣ, *ά, όν*, dry, withered.

Ξύλινος, *η, ου*, wooden; from

ΞΥΛΟΝ, *ου, n.* wood, a staff, a tree.

Ξυδάω, *ώ, f. ήσω*, to cut off the hair, shave; from *ξέω*
or *ξύω*.

Ὅ, ἡ, τὸ; ὁ and τὸ form their oblique cases, as if from
τὸς and τὸν, except the *nom. plur. οἱ*. The. See ἡ.
ὅ, *neut. of ὅς*.

ὀγδοος, ἡ, *on*, eighth; from ὀκτώ.

ὀΓΚΟΣ, *ou, m.* a swelling, pride, weight, encumbrance.

Ὅ-δε, ἡ-δε, τό-δε, *declined like the art. ὁ, ἡ, τὸ*; this, that,
he, such a one.

Ὅδ-ηγέω, ὦ, *f. ἡσω*, to lead, teach; and

Ὅδ-ηγός, οὖ, *m.* a leader, teacher, guide; from ὁδός and
ἡγέομαι.

Ὅδοι-πορία, *as, f.* journeying, travel; from πορεύομαι
and

Ὅδο'Σ, οὖ, *m.* a way, road, journey, manner of thinking
or of life. Hence *syn-OD*, *met-HOD*.

Ὅδοι'Σ, ὄντος, *m.* a tooth. Hence, with λόγος,
ODONTO-logy; through the Latin *dens*, DENTIST.
Akin to TOOTH, *v* of the genitive being dropped.

Ὅδυνάω, ὦ, *f. ἡσω*, to afflict; *mid.* to be in pain or sor-
row; from

Ὅδ'Τ'NH, *ης, f.* pain, sorrow. Hence, with *a* or *an*, *neg.*
an-ODYNE.

Ὅδυρμός, οὖ, *m.* lamentation, wailing, mourning; from

Ὅδ'Τ'POMAI, οὖμαι, *defect.* to lament.

ὌζΩ, *f.* ὀζέσω or ὀζήσω (from *obs. ὀζέω*), *perf. m. ὦδα*,
to smell, emit a bad smell. Hence, through the
Latin *odor*, ODOUR.

Ὅθεν, *adv.* whence; from ὅς and θέν, *an enclitic particle*
indicating motion from.

Ὅθον'NH, *ης, f.* a piece of linen cloth, a sail; hence

Ὅθόνιον, *ou, dimin.* a little piece of cloth, a bandage.

Οἱ, *plur. of ὁ*; but οἷ, *pl. of ὅς*.

Οἷα, *fem.*, but *οἷα*, *neut. plur.*, of *οἶος*, the *a* being long in the *fem.* but short in the *neut.*

Οἶγν or *οἶγνῶ*, *f.* *οἶξω*, to open.

Οἶδα, *perf. m.* of *εἶδω*.

Οἰκέτης, *ου*, *m.* an inhabitant of the house, a domestic, a slave; and

Οἰκητήριον, *ου*, *n.* a dwelling, habitation, mansion; and

Οἰκία, *ας*, *f.* habitation, a house, household, the servants; from *οἶκος*; whence

Οἰκο-δομέω, *ῶ*, *f.* *ἥσω*, to build a house, edify, embolden; from *δέμω*.

Οἰκο-νομία, *ας*, *f.* management, dispensation, administration, stewardship; from *νέμω* and

Οἶκος, *ου*, *m.* a house. Hence, with *νόμος*, *ἄοικος*, economy; with *δια*, *διοικέω*, to keep house, regulate, whence *DIOCESE*. Hence also, through the Latin *parochia*, corrupted from *paroecia*, i. e. *παρ-οικία*, *PAROCHIAL*, *PARISH*.

Οἰκτιρμός, *ου*, *m.* pity, commiseration, mercy; from

Οἶκτος, *ου*, *m.* pity.

Οἶμαι, *contr.* for *οἶομαι*, to think, suppose; from *οἶω*.

Οἶμη, *ης*, *f.* a way, path. Hence *pro-EM*.

Οἶνος, *ου*, wine. Hence, by prefixing the *digamma*, the Latin *vinum*, *WINE*; hence

Οἶνο-φλυγία, *ας*, *f.* being heated with wine, drunkenness; from *φλύξω*. (*See φλέω*.)

Οἶσμαι, 2. *sing.* *οἶει*, *Att. f. m.* *οἶησομαι* (from *obs. οἶω*), to think; from *οἶω*.

Οἶος, *α*, *ου*, such as, what, what manner of, as if, as.

Οἶχομαι, *f. m.* *οἶχήσομαι* (from *obs. οἶχέω*), to go.

ΟΓΩ, *f. σω*, to bear, convey, think; hence *οἶσω*, *the fut. of φέρω*.

Ὀκνέω, *ω, f. ήσω*, to be indolent, delay, be loth, hesitate; from *δκνος*.

ὈΚΕ' ΑΛΛΩ or *κέλλω*, *f. κέλσω*, to call, arrive in port, move, run quickly.

Ὀκηρὸς, *α, ον*, sluggish, indolent, tedious, troublesome; from

ὈΚΝΟΣ, *ου, m.* aversion to labour, sluggishness, fear.

ὈΚΤΩ', *indecl. eight*. Hence, with *γωνία*, OCTA-gon.

Akin to EIGHT.

Ὀλεθρος, *ου, m.* destruction, perdition; from *δλλυμι*.

Ὀλέσθαι, *inf. 2. aor. m. of δλλυμι*.

Ὀλγό-πιστος, *ου, m. and f.* of little faith; from *πίστις* and

ὈΛΙΓΟΣ, *η, ον (irreg. comp. ὀλίγιστος, ὀλίγων, irreg. superl. ὀλίγιστος)*, few, little, short. Hence, with *ἀρχή*, OLIG-archy.

Ὀλν-ωρέω, *ω, f. ήσω*, to neglect, despise, slight, disregard; from *ὀλίγος* and *ώρα*.

ὈΛΑΤΜΙ, *f. ὀλέσω, 2. aor. ὠλόμην (from obs. ὀλέω)*, to destroy; *mid.* to perish; hence AP-OLLYON (Rev. ix. 11), the *Destroyer*.

ὈΛΟΛΥΖΩ, *f. σω*, to howl, yell, bewail.

ὈΛΟΣ, *η, ον*, the whole, all. Hence, with *καίω*, HOLO-caust; with *κατὰ*, cat-HOLIC.

ὈΛΤΝΘΟΣ, *ου, m.* an unripe fig.

ὈΜΒΡΟΣ, *ου, m.* heavy rain.

Ὀμιλέω, *ω, f. ήσω*, to associate, converse with; and

Ὀμιλία, *ας, f.* intercourse, discourse; from

ὈΜΙΛΟΣ, *ου, m.* a company, crowd. Hence HOMILY.

ὈΜΝΤ'Ω or **ὀμνυμι**, *f.* **ὀμόσω** (from *obs.* **ὀμόω**), to swear, swear by.

Ὀμο-θυμαδὸν, *adv.* with one accord; from **θυμὸς** and **ὀμός**, **Ὀμοία**, *fem.*, but **ὁμοια**, *neut. plur.*, of **ὁμοιος**, the *a* being long in the *fem.*, but short in the *neut.*

Ὀμοιάζω, *f.* **σω**, to be like, resemble; and

Ὀμοιος, *a, on*, like (hence, with **πάθος**, suffering, from **πάσχω**, **HOMŒO-pathy**); and

Ὀμοιάω, **ᾶ**, *f.* **ώσω**, to liken; from

ὈΜΟ'Σ, **οὔ**, *m. and f.* like. Hence, with **γένος**, **HOMO-geneous**. From **ὀμός** also comes **ὀμαλός**, *level*; whence, with *a* or *an*, *neg.*, **an-OMALOUS**.

Ὀμόσῃς, *1. aor. subj. of ὀμνυμι*.

Ὀμως, *adv.* at the same time, yet, still, although, also; from **ὀμός**.

Ὀναίμην, *2. aor. opt. of ὄνημι*.

ὈΝΑΡ, *indecl.*, or making *gen.* **ὀνείρατος**, *n.* a dream.

ὈΝΕΙΔΟΣ, *eos*, *n.* reproach, ill-fame; also sometimes, fame, in a good sense; hence

Ὀνειδισμός, **οὔ**, *m.* censure, rebuke, abuse.

ὈΝΗΜΙ, **ὀνίημι** or **ὀνάω**, *f.* **ήσω**, to help, avail, profit, have joy.

Ὀνικὸς, **ἡ**, **ὄν**, of an ass; hence **μύλος ὀνικὸς**, a millstone turned by an ass, an upper millstone; from **ὄνος**.

ὈΝΟΜΑ or **ὄνυμα**, *τος*, *n.* a name; hence, with *a*, *neg.*, **an-ONYMOUS**.

ὈΝΟΣ, *ου*, *m.* an ass.

Ὀντος, *gen.*, and **ὄντες**, *plur. of ὄν*.

ὈΝΤΞ, *χος*, *m.* a nail, a hoof. Hence, from its colour, the **ONYX** stone.

Ὀξος, *eos*, *contr. ovs*, *n.* vinegar, sour wine; from

ὌΞΥΣ, *εἰς*, *ὕ*, sharp, swift. Hence, with *γεννάω*, OXY-
gen; with *παρά*, par-OXYSM.

ὍΠΗ, *ἥς*, *ῥ*, a hole, window, cavern, cavity.

Ὅπισθεν, *adv.* from behind, behind, after; from

Ὅπισ'Ω, *adv.* behind, after, backwards.

Ὅπλιον, *ov*, *n.* arms, armour, weapons, instruments.

Hence, with *πᾶς*, pan-OLY.

Ὅ-που, *adv.* where, whither, whereas; from *ὅς* and *ποῦ*.

Ὅπτανόμενος, *part.* of *ὀπτάνομαι* or *ὀπτομαι*.

Ὅπτα'Ω, *ὦ*, *f.* ἥσω, to roast, scorch.

ὀΠΤΟΜΑΙ or *ὀπτάνομαι*, *f. m.* ὀψομαι, 2. *sing. f. m.*

ὄψει, *Att.* to see, look to, appear, understand, show,
enjoy. Hence OPTICS.

ὀπτός, *ἡ*, *ὄν*, roasted or broiled; from *ὀπτάω*.

ὀπν'ΡΑ, *ας*, *f.* autumn, autumnal fruits.

ὀ-πως, *adv.*, with *ind.* how; with *subj.* in order that, so
that, that; from *ὅς* and *πῶς*.

ὀρασις, *εως*, *f.* sight, a vision; from

ὀρᾶ'Ω, *f.* ἄσω, *perf. Att.* ἑώρακα, to see, discern, per-
ceive. Hence, with *πᾶς*, pan-ORAMA.

ὀΡΓΗ, *ἥς*, *f.* rage, wrath (hence ORGIES); hence

ὀργίζω, *f. σω*, to provoke to wrath; *mid.* to be indignant,
angry, enraged.

ὀΡΤΙΑ, *ᾶς*, *f.* a fathom.

ὀΡΕ'ΤΟΜΑΙ, *f.* ξομαι, to stretch out for, to reach for-
ward to, desire earnestly.

ὀρέων, *gen. pl.* of ὄρος.

ὀΡΘΟ'Σ, *ἡ*, *ὄν*, right, straight, upright. Hence, with
γράφω, ORTHO-graphy; with *δόξα*, ORTHO-dox.

ὀΡΘΟΡΟΣ, *ov*, *m.* morning, dawn, daybreak, early in
the morning.

ὀρίζω, *f. σω*, to limit, determine, ordain, decree (hence HORIZON, the *termination* of our view; and, with ἀπὸ, ap-HORISM, a definition or fixed and *limited* rule or principle); from ὅρος, whence

ὄριον, *ov, n.* a boundary, limit, end.

ὄρκος, *ov, m.* an oath, vow, adjuration. Hence EX-ORCISE.

ὄρμη, ἥς, *f.* impulse, rushing, inclination.

ὄρμος, *ov, m.* a necklace, a station for ships, place for mooring ships, harbour.

ὄρνις, θος, *m. or f.* a bird, hen. Hence, with λόγος, ORNITHO-logy.

ὄρος, εος, *contr. ους, n.* a mountain. Hence OREADES, mountain nymphs.

ὄρος, *ov, m.* a limit or boundary.

ὀρύσσειν or τρω, *f. ξω*, to dig.

ὀρφανός, οὔ, *m. and f., or ἡ, δν*, bereaved, desolate, orphaned; *subst.* an ORPHAN, a ward.

ὀρχέομαι, οὔμαι, *fut. ἥσομαι*, to dance. Hence ORCHESTRA.

ὀρν, *f. ὦ*, to excite.

ὅς, ἡ, δ, *relative pron.* who, which. Οὗς μὲν—Οὗς δὲ some—others.

ὅσιος, α, *ov*, holy, sacred.

ὀσμή, ἥς, *f.* smell, odour, savour; from ὀσφραίνομαι.

ὅσος, η, *ov*, as many as, as much as, (after τοσοῦτος) as, how great, how much, how many, *both interrog. and indef.*; whosoever, whatsoever, how many soever.

ὅστέον, *ov, n.* a bone. Hence OSTEO-logy.

ὅς-τις, ἥτις, ὅτι, *declined like δς and τίς combined*; whoever, whatever, who, which, that, he that, what.

Ὀστράκινος, η, ον, earthen, made of earthenware; from
ὈΣΤΡΑΚΟΝ, ου, n. an earthen vessel, tile, tablet for
voting. Hence OSTRACISM.

ὈΣΦΡΑΓΝΟΜΑΙ, f. m. ἀνούμαι or ὀσφράομαι, ὤμαι,
f. m. ἴσομαι, to smell; hence

Ὀσφρησις, εως, f. smelling, smell.

ὈΣΦΥΣ, ύος, f. the loins.

Ὅτ-αν, adv. when, whenever; from ἄν and

ὍΤΕ, adv. when.

Ὅτι, conj. that, in order that, how, because, since; from
the neuter of ὄστις.

ὈΤΡΥΝΩ, f. ὦ, to excite, rouse, incite, instigate, urge.

Ὅτου, Att. for οὔτινος, gen. of ὄστις; also used as an adv.
how long, while.

Οὔ, adv. before a consonant, οὐκ before a vowel not aspi-
rated, οὐχ before an aspirated vowel, no, not.

Οὔ, gen., defective pronoun; οἱ, dat.; ἐ, acc. of himself.
(See ἐαυτοῦ.)

Οὗ, adv. in what [place], where, whither, from ὅς. It is
an elliptical expression, τόπου being understood.

Οὔα, ha! an exclamation of derision.

Οὔαι, interj. alas! woe, woe's me!

Οὐδὲ, conj. neither, nor, not even; hence

Οὐδ-εις, οὐδεμία, οὐδὲν, gen. οὐδενός, etc., like εἰς. No
one, no, none, nothing; from εἰς.

Οὐδέποτε, adv. never.

Οὐκ, see οὐ.

Οὔν, conj. therefore, then.

Οὐπω, adv. not yet.

Οὔρα, ἄς, f. a tail. Hence, with κύων, cynos-URE,
the Lesser Bear or Tail of the Dog. (See ἄρκτος.)

Οὐρανόθεν, *adv.* from heaven; from *θέν*, signifying *motion from*, and

ΟΤΡΑΝΟΣ, *οὔ*, *m.* heaven. Hence the name of the planet URĀNUS.

ΟΤΡΟΣ, *ου*, *m.* a prosperous wind, good fortune; also, a guard.

ΟΤΣ, *ὠτός* or *οὔας*, *gen.* οὔατος, *n.* an ear.

Οθς, *acc. pl.* of *ὄς*.

Οὔσης, *gen. fem.* of *ὤν*.

Οὔ-τε, *conj.* neither, nor, not even.

ΟΤΤΟΣ, *αὕτη*, *τούτο*; *οὔτος* and *τούτο* form their oblique cases as if from *τούτος* and *τούτον*, but the *nom. plur. masc.* *οὔτοι* is formed regularly, and the *neut. plur.* is *ταῦτα*. This, he, the same; hence

Οὔτω or *οὔτως*, *adv.* thus, so.

Οὐχί, an emphatic form of *οὐ*, not, is it not?

Ὁφειλέτης, *ου*, *m.* a debtor; from

ὉΦΕΙΛΩ, *f.* ὀφειλήσω (from *ὀβς.* ὀφείλω), I owe, I ought, I must, to be guilty, be a debtor.

ὉΦΕΛΛΩ, *f.* ἐλῶ, to increase, assist.

Ὁφελον, 2. *aor.* (*Ion.* for ὤφελον) of ὀφείλω, I would. It is used with *ὥς* in the sense of *would that!*

Ὁφελος, *εὸς*, *contr.* οὐς, *n.* profit; from ὀφέλλω.

Ὁφθαλμός, *οὔ*, *m.* an eye; from ὀπτομαι. Hence OPTHALMIC.

ὉΦΙΣ, *εὼς*, *m.* a serpent.

ὉΦΡΥΣ, *ὕος*, *f.* the eyebrow, top of a precipice.

ὉΧΘΕΩ, *ὦ*, *f.* ἤσω, to be indignant.

ὉΧΛΟΣ, *ου*, *m.* a multitude. Hence, with *κρατέω*, OCHLO-cracy.

Ὁχύρωμα, *τος*, *n.* a fortification; from ὀχυρόω, to fortify, which is from ὀχυρος.

ὉΨΕ, *adv.* late in the evening, late. Hence, with *μανθάνω*, OPSI-mathy.

Ὁψεσθε, 2. *pl.* 1. *fut. m.* of *ὄπτομαι*.

Ὁψία, *ας*, *f.* the evening; from *ὄψέ*.

Ὁψις, *εως*, *f.* the countenance, face, appearance; from *ὄπτομαι*.

ὍΨΟΝ, *ου*, *n.* whatever is eaten with bread as a relish.

Ὅψονται, 3. *pl.* 1. *f. m.* of *ὄπτομαι*.

Ὅψώνιον, *ου*, *m.* whatever is bought to be eaten with bread, anything taken as a relish with bread; also, the pay of soldiers to purchase provisions, recompense, wages; from *ὄψον* and *ὠνέομαι*.

Παγίς, *δος*, *f.* a snare, springe, artifice; from *πῆγνυμι*, to fix, lay or set, in the ground or elsewhere.

Παθεῖν, 2. *uor. inf.* of *πάσχω*.

Παιδάριον, *ου*, *n.* a little child; and

Παιδεία, *ας*, *f.* education, discipline, chastisement (hence, with *κύκλος*, cyclo-PÆDIA); and

Παιδίον, *ου*, *n.* a child; and

Παιδίσκη, *ης*, *f.* a damsel; from

ΠΑΓΞ, *δος*, *acc.* *παῖδα* or *παῖν*, *m. or f.* a child, servant.

Hence, with *ἄγω*, PÆD-agogue.

ΠΑΙΩ, *f. σω*, to strike, smite.

ΠΑΛΑΙ, *adv.* formerly, long since, of old time; hence

Παλαιός, *α, ὄν*, ancient. Hence, with *λόγος*, PALÆO-logy.

Πάλη, *ης*, *f.* wrestling; from *πάλλω*.

ΠΑΛΙΝ, *adv.* again, on the contrary. Hence, with *φῶδῃ*, PALIN-odia.

ΠΑΛΛΩ, *αλῶ*, to vibrate, brandish, toss, shake.

Πᾶν, *neut. of πᾶς*; whence

Παν-δοχείον, ου, *n.* an inn (that *receives all* comers); from δέχομαι.

Παν-ήγυρις, dos, *f.* a general assembly, congregation; from πᾶς and ἄγυρις. Hence **PANEGYRIC**.

Πανουργία, ας, *f.* cunning, guile, craft, artifice, wiles; from ἔργον and πᾶς.

Παντό-θεν, adv. from every direction, from all quarters, in all directions; from πᾶς and θέν or θέ, indicating *motion from*.

Παντο-κράτωρ, ορος, *m.* a universal governor, the Almighty; from πᾶς and κράτος.

Παντός, *gen. of πᾶς*; whence

Πάντοτε, *adv.* always; and

Πάντων, *gen. pl.*

ΠΑΡΑ', or *before a vowel παρ'*, *prep. with a gen.* of, from; *with a dat.* with, among, before, at, by; *with an acc.* at, above, against, near to, on account of, besides, by, between, beyond, excepting. *In comp. it generally signifies*, beyond, besides, with. Hence many words beginning with **PARA-** and **PAR-**; as, with ἐν and τίθημι, **PAR-**enthesis, with γράφω, **PARA-**graph.

Παρα-βολή, ῆς, *f.* a comparison, similitude, symbol, **PARABLE**; from βάλλω.

Παρ-αγγέλλω, to announce, communicate, charge, entreat.

Παρ-αγίνομαι, to come, come upon, return.

Παρ-άγω, to lead along; *mid.* to disappear, pass by, pass away, perish; from παρὰ and ἄγω.

ΠΑΡΑ' ΔΕΙΞΟΣ, ου, *m.* a park, forest, garden, **PARADISE**.

Παρα-δίδωμι or **παραδιδόω**, to give up, deliver, betray, abandon, commit, commend, yield, teach; *mid.* to give up oneself to; hence

Παρ-αιτέομαι, to depreciate, pray to be delivered from, excuse, refuse, dislike, shun; from *αίτέω*.

Παρα-καλέω, to ask, beseech, pray, exhort, counsel, advocate, comfort. Hence *PARACLETE*, the Comforter.

Παρα-καλύπτω, to veil, hide.

Παρα-κληθῆναι, *inf.* 1. *aor. p.* of *παρακαλέω*; whence

Παρά-κλησις, *εως*, *f.* invitation, exhortation, persuasion, entreaty, assistance, consolation.

Παρα-λαμβάνω, to take, receive, engage in, learn, seize.

Παρα-λέγομαι, to sail near.

Παρ-άλιος, *ου, m. and f.* near the sea, maritime; from *ἄλς*.

Παρα-λυτικός, *ἡ, ὄν*, *PARALYTIC*, *PALSIED*; from *λύω*, *q. v.*

Παρα-πορεύομαι, to pass by or through.

Παρα-σκευάζω, to prepare; *mid.* to get ready; *pass.* be in readiness; from *σκεύος*.

Παρα-στήσαι, *inf.* 1. *aor.*, and

Παραστήση, 3. *sing. sub.* 1. *aor.* of *παρίστημι*.

Παρ-αντίκα, *adv.* immediately, instantly, but for a moment.

Παρα-χειμάζω, *f. σω*, to winter; from *χείμα*; hence

Παρα-χειμασία, *ας, f.* wintering.

Παρα-χρήμα, *adv.* instantly (*as it were* with the very thing, no sooner said than done).

Πάρδαλις, *εως, f.* a leopard, panther; from

ΠΑΨΔΟΣ, *ου, f.* a *PARD* or *leo-pard*.

Παρεδίδου, *imperf. contr.* of *παραδίδω* or *παραδίδωμι*.

Παρέδωκεν, 3. *sing.* 1. *aor.* of *παραδίδωμι*.

Πάρ-ειμι, to be present, be come; from *παρὰ* and *εἰμί*.

Παρεκάλουν, *imperf.* of *παρακαλέω*.

Παρεκλήθη, 3. *sing.* 1. *aor. p.* of *παρακαλέω*.

Παρελεύσονται, 3. *pl.* 1. *fut.* of *παρέρχομαι*.

Παρα-δοθείση, dat. fem. part. 1. aor. pass.

Παρ-εμ-βολή, ἥς, f. an insertion, camp, castle, fortress; from παρὰ, ἐν and βάλλω.

Παρ-έρχομαι, to pass by, neglect, pass away, disappear, perish, come over.

Παρέστησεν, 3. sing. 1. aor. of παρίστημι.

Παρ-έχω, to exhibit, present, afford, make.

Παρήγγειλε, 3. sing. 1. aor. of παραγγέλλω.

Παρητήσαντο, 3. sing. 1. aor. m. of παραιτέομαι.

ΠΑΡΘΕ'ΝΟΣ, ου, f. a virgin. Hence the PΑRTHΕ-ΝΟΝ, a temple to the virgin Minerva.

Παρ-ιστάνω or παρ-ίστημι, f. ἵσω, to place at hand, provide, deliver, shew, present, prove, be present, stand by, near or before; attend, support.

Πάρ-οικος, ου, m. a stranger, sojourner.

Παρ-οιμία, ας, f. a common saying (such as may be heard in the streets), a proverb, parable; from οἶμη.

Πάρ-οινος, ου, m. and f. belonging or given to wine, drunken.

Παρ-οίχομαι, to go away.

Παρ-οτρύνω, to stir up, instigate.

Παρ-ουσία, ας, f. presence, approach, advent; from πάρ-ειμι.

Παρ-οψίς, δος, f. a relish with bread, sauce, condiment, a dish in which it is served, platter; from ὄψον.

Παῤῥησία, ας, f. freedom of speech, boldness; παῤῥησία, (adverbially) freely, openly.

Παῤῥησιάζομαι, f. σομαι, to speak freely or boldly; from πᾶς and ῥέω.

Παρ-ωχημένας, dat. fem. pl. part. perf. p. of παροίχομαι.

ΠΑ'Σ, πᾶσα, πᾶν, all, every, any. Hence, with Θεός,

PAN-theon; with ἀγορά, PAN-egyric; with δῶρον, a gift, from δίδωμι, PAN-dora; dia-PASON.

Πάσχα, *indecl. n.* Heb. the passover.

ΠΑ΄ΣΧΩ, *f. m.* πελσομαι (from *obs.* πείθω), *perf. m.* πέπονθα (from *obs.* πενθέω), *2. aor.* ἔπαθον (from *obs.* πῆθω), to suffer, feel. Hence PATHOS, PATHETIC, sym-PATHY, PATHO-logy, anti-PATHY, and other words having the syllable *path* in the beginning or termination.

ΠΑΤΑ΄ΣΣΩ, *f.* ξω, to strike, smite.

Πάτερ, *voc. of* πατήρ.

ΠΑΤΕ΄Ω, *ω̂*, *f.* ήσω, to tread on, tread down, walk, inhabit. Akin to PATH.

ΠΑΤΗΡ, πατέρος, or *by sync.* πατρὸς, *voc.* πάτερ (*retracting the accent*), *m.* a father (hence, from πατρίς, fatherland, PATRIOT; *through the Latin*, PATERNAL; akin to FATHER); hence

Πατρι-άρχης, *ου, m.* a PATRIARCH; from ἄρχω.

Πατρός, *gen. syncopated of* πατήρ.

Παῦλος, *ου, m.* Paul.

ΠΑΥ΄Ω, *f.* σω, to stop (*as an act. verb*), *mid.* to stop (*as a neut. verb*), refrain. Hence PAUSE.

Παχύνω, *f.* ῶ, to thicken, fatten, make heavy and dull; from

ΠΑΧΥ΄Σ, εἶα, *υ̂*, thick, fat, gross. Hence, with δέρμα, PACHY-dermata.

ΠΕ΄ΔΗ, *ης, f.* a fetter; probably from ποῦς, the foot, and δέω, to bind.

Πεδινός, *ή, ον*, champaign, level; from

ΠΕ΄ΔΟΝ, *ου, n.* the ground, earth.

ΠΕΙ΄ΘΩ, *f.* σω, to advise, persuade; *mid.* to be persuaded, have confidence, comply, obey.

ΠΕΙΝΑ, *as, f.* hunger; hence

Πεινάω, *ω, f.* *άσω*, to hunger, be hungry.

ΠΕΓΡΑ, *as, f.* endeavour, undertaking, trial, experience, attack, danger (hence *em-PIRIC*, 'one who practises the healing art from *experience*; *PIRATE*, one who *attacks* ships); hence

Πειράζω, *f. σω*, to attempt, try, tempt.

ΠΕΙΡΩ, *f. ερω*, to pierce, *pass* through.

ΠΕΛΑΓΟΣ, *eos, n.* the depth of the sea, the deep.

Hence, with *ἀρχή*, *Archi-PELAGO*.

ΠΕΛΑΣ, *adv.* near.

Πελεκίζω, *f. σω*, to strike with an axe; from

ΠΕΛΕΚΤΣ, *εως, f.* an axe. Hence *πελεκάν*, a wood-pecker, *PELICAN*.

Πέμπτος, *η, on*, the fifth, from *πέμπε*, *Æol. for πέντε*.

ΠΕΜΠΩ, *f. ψω*, to send, conduct. Hence *POMF*.

ΠΕΝΘΕΡΟΣ, *ου, m.* a wife's father.

Πενθέω, *ω, f.* *ήσω*, to mourn, mourn over, afflict; from

ΠΕΝΘΟΣ, *eos, n.* sorrow, mourning. Hence, with *νή*, *ne-PENTHE*.

ΠΕΝΟΜΑΙ, *defect.* to make, do, labour; also, to be poor. Hence through the Latin *penuria*, *PENURY*.

Πεντακόσιοι, *αι, α*, 500, from *πέντε*. The termination *-ακόσιοι*, indicates the multiplication of the preceding numeral by 100, as *δι-ακόσιοι*, from *δισ* or *δύο*; and is by some supposed to be related to *έκατόν*.

ΠΕΝΤΕ, *indecl.* five (hence *PENTA-teuch*, the 5 books of Moses, from *τεύχος*, a volume; with *γωνία*, *PENTAGON*); hence

Πεντήκοντα, *indecl.* fifty. Hence *PENTECOST*.

Πέπεισμαι, *perf. p. of πείθω*.

Πεπιεσμένον, *acc. part. perf. p. of πιέζω.*

Πεποίθησις, *εως*, *f. confidence; and*

Πεποιθότας, *acc. plur. part. perf. m. from πείθω.*

ΠΕ'Ρ, *an enclitic adverbial particle suffixed to other words with the force of at least, although, that is to say; ὅς περ, whosoever; εἰν περ, if indeed.*

ΠΕ'ΡΑΝ or *πέρα*, *adv. beyond; τὸ πέραν, substantively the other side.*

ΠΕ'ΡΑΣ, *τος*, *n. a boundary, limit.*

ΠΕΡΑ'Ω, *ῶ*, *f. ἄσω, and ἤσω, to pass through, carry over for sale.*

ΠΕ'ΡΘΩ, *f. σω, to lay waste.*

ΠΕΡΙ, *prep. with a gen. in behalf of, for, concerning, on account of; with an acc. around, about. In composition, over and above. Hence many words beginning with PERI; as, with φράζω, PERI-phrasis.*

Περι-άγω, *to lead or go about.*

Περι-αιρέω, *to take away, cut off, remove, atone for.*

Περι-βάλλω, *to cast about, surround, put on, clothe; hence*

Περι-βόλαιον, *ου*, *n. clothing, a cloak, vesture.*

Περιεδέδετο, *3. sing. plup. p. of*

Περι-δέω, *to bind round.*

Περιέθηκαν, *3. pl. 1. aor. of περιτίθημι.*

Περιέλοντες, *pl. part. 2. aor. of περιαιρέω.*

Περι-έρχομαι, *to go about, fetch a compass.*

Περιήθλον, *2. aor. of περιέρχομαι.*

Περι-ζώννυμι, *to gird round; mid. to have the loins girded as for a journey, be in expectation, be prepared for action. Hence*

Περίζωσαι, *1. aor. mid. imperat.; and*

Περιζώσαμενοι, *pl. part. 1. aor. m.*;

Περιθεις, *part. 2. aor. of περιτίθημι*.

Περι-κάθαρμα, *τος, n.* offscouring, filth, an outcast; from *καθαίρω*.

Περι-καλίπτω, to cover round, blindfold.

Περί-κειμαι, to lie around, be placed round, encompassed, oppressed.

Περι-κυκλώω, *ω, f. ὥσω*, to encircle; from *κύκλος*.

Περι-πατέω, to walk, walk about. Hence PERIPATETICS, the disciples of Aristotle, to whom he delivered his discourses walking about.

Περι-πείρω, to transfix, pierce.

Περι-πίπτω, to fall about one, i. e. to embrace, fall into or among.

Περι-ποίησις, *εως, f.* obtaining over and above, reserve, acquisition, purchase; from *ποιέω*.

Περίσσευμα, *τος, n.* excess, superfluity, overflow, abundance, what remains; from

Περισσεύω, *f. σω*, to make to abound, abound, be over and above, be in excess, remain; from *περισσός*, abundant; from *περί*, in the sense of beyond, above; hence

Περισσότερος, *α, ον, comp. of περισσός*, more abundant; and

Περισσότερως, *adv.* more abundantly.

ΠΕΡΙΣΤΕΡΑ, *ας, f.* a dove.

Περι-τεμείν, *2. aor. inf. of*

Περι-τέμνω, to cut round, circumcise.

Περι-τίθημι, to put round, invest with, bestow, exhibit towards.

Περι-τομή, *ης, f.* circumcision; from *τέμνω*.

Περι-φέρω, to carry round or about.

Περί-ψημα, *τος*, *n.* scrapings, filth, scum; from *ψάω*, to cleanse or scrape off.

Περπερεύομαι, to boast, conduct oneself arrogantly; from

ΠΕΡΠΕΡΟΣ, *ου*, *m. and f.* light, rash, fickle, vain, empty; *subst.* a trifle.

ΠΕΡΤΣΙ, *adv.* last year.

Πέσετε, *2. pl. imperat. 2. aor.*; and

Πεσούνται, *3. pl. 1. fut. m.*; and

Πεσών, *part. 2. aor. of πίπτω*.

Πετάννυμι, *πεταννύω*, *πετάζω* or *ΠΕΤΑΪΩ*, *f. άσω*, to expand, unfold. Hence *πέταλον*, a leaf; whence
PETAL.

Πετευνόν, *ού*, *n.* a bird; from

ΠΕΤΟΜΑΙ or *πέταμαι* or *ἵπτημι*, *defect.* to fly.

ΠΕΤΡΑ, *ας*, *f.* a stone or rock (hence, with the Latin *facio*, to make, PETRI-faction); hence

Πέτρος, *ου*, *m.* a rock or stone, PETER.

ΠΗΓΗ, *ης*, *f.* a fountain, spring, flux, issue. Hence PEGASUS, sprung from Medusa's blood, near the *springs* of Ocean.

ΠΗΓΝΥΩ or *πήγνυμι*, *f. πήξω*, *2. aor. p. έπάγην* (from *obs. πήγω*), to fix, set, fasten, erect, pitch a tent, build.

Πηδάλιον, *ου*, *n.* a rudder, helm; from *πηδόν*, the blade of an oar, used sometimes to steer a boat.

ΠΗΔΑΪΩ, *f. ήσω*, to leap.

ΠΗΔΟΝ, *ού*, *n.* the blade of an oar, an oar.

Πηλίκος, *η*, *ον*, how great, how much; from *ήλίκος*, how great; *π* being prefixed, converts it into an

interrog., being the initial letter of *πῆ*; how? See *πότε*.

ΠΗΛΟΣ, *οῦ*, *π.* mud, clay.

ΠΗΡΑ, *ας*, *φ.* a scrip or wallet.

ΠΗΡΟΣ, *α*, *ὄν*, maimed, disabled.

ΠΗΧΤΣ, *εια*, *ν*, the fore-arm. Hence a cubit; a foot and a half being the average length of the fore-arm, i.e. from the point of the elbow to the end of the middle finger.

Πιάζω, *φ. άσω*, to lay hold on, catch, arrest; for

ΠΙΕΖΩ, *φ. έσω*, to press.

Πιείν, 2. *aor. inf. of πίνω*.

Πικραίνω, *φ. ανῶ*, to embitter; *mid.* to be bitter or severe; and

Πικρία, *ας*, *φ.* bitterness; from

ΠΙΚΡΟΣ, *α*, *ὄν*, bitter, harsh, cruel.

Πιλίτος, *ου*, *π.* Pilate.

Πίμπρασθαι, *inf. π.* of

Πίμπρημι or *πιμπράω*, *φ. πρήσω* (from *obs. πράω*), to set on fire; *mid.* to be on fire, burn, swell from inflammation; from *πρήθω*.

ΠΙΝΑΞ, *κος*, *π.* a plank, board, wooden tablet covered with wax for tracing characters on, platter, trencher.

ΠΙΝΩ, *φ. πώσω* (from *obs. πώω*), 2. *aor. έπιον*, *φ. π. πίνομαι*, 2. *sing. πίεσαι* (from *obs. πλώ*), to drink. Hence *συμ-πόσιον*, a drinking-party, sym-POSIUM.

Πιότης, *τος*, *φ.* fatness; from *πλών*.

Πιούσα, *fem. part. 2. aor. of πίνω*.

Πιπράσκω, *φ. πράσω*, 2. *aor. π. έπράθην* (from *primitive*

πράω), to sell; *pass.* or *mid.* to be a slave, i. e. to have been sold; from περάω.

ΠΙΠΤΩ, 2. *f. m.* πεσοῦμαι; 1. *aor.* ἔπεσα (from *obs.* πέτω); 2. *aor.* ἔπεσον (from *obs.* πεσέω); also *f.* πτώσω; *perf.* πέπτωκα (from *obs.* πτόω), to fall.

Πίστει, *dat.* of πίστις; whence

Πιστεύω, *f. σω*, to believe, believe in, intrust; and

Πιστικός, ἡ, ὄν, trusty, trustworthy, pure; or, according to some (who derive it from πίνω), liquid.

Πίστις, εως, *f.* faith; from πέπεισται, 3. *sing. perf. p.* of πείθω. Hence

Πιστός, ἡ, ὄν, believing, faithful; *subst.* a believer.

ΠΙΩΝ, ονος, *m. and f.* fat, corpulent, rich, fertile.

Πίωσιν, 3. *sing. sub.* 1. *aor.* of πίνω.

Πλανάω, ὦ, *f.* ἤσω, to cause to err, lead astray, mislead; *mid.* to go astray, stray, err, sin; from

ΠΛΑΨΝΗ, ης, *f.* wandering from the right path, error, deception, wickedness. Hence PLANET.

ΠΛΑΨΗ, κος, *f.* a tablet, a slab.

Πλάσαντι, *dat. part.* 1. *aor.*; and

Πλάσμα, τος, *n.* a thing formed, a vessel of clay; from

ΠΛΑΣΣΩ, *f.* άσω, to mould, form, make, invent.

Hence PLASTIC, cata-PLASM.

Πλατεία, ας, *f.* a wide street; also *nom. fem.* from πλατύς.

Πλάτος, εος, *contr. ους, n.* breadth; from

ΠΛΑΤΤΨ, εία, ὀ, broad. Akin to PLATE and FLAT.

Πλέγμα, τος, *n.* a net, braiding of the hair; from πλέκω.

Πλείον, *neut. comp.*; and

Πλείονες, *pl. comp.* (*contr.* πλείους) of πολός.

ΠΛΕΪΩ, *f. ξω*, to weave.

Πλεονεξία, *as, f.* avarice, covetousness, a compulsory gift; from **πλέον**, *neut. comp. of* πολὺς, and ἔχω.

ΠΛΕΪΟΣ, *ου, m. and f.* full.

ΠΛΕΤΡΑ, *ᾱς, f.* the side of the body. Hence **PLEURISY**.

ΠΛΕΪΩ, *f. εύω*, to sail, sail through. Hence the **PLEIADS**, a constellation whose rising indicated a favourable time for sailing.

Πλῆθος, *εος, contr. ους, n.* a multitude, crowd, mob, bundle; and

Πληθύνω, *f. ὦ*, to multiply, increase; and

Πλήθω, *f. σω*, to fill, be full, be completed (hence **PLETHORA**); from **πλέος**.

Πλήκτης, *ου, m.* a striker; from **πλήσσω**.

ΠΑΡ'ΕΝ, *adv.* except, but, nevertheless.

Πλήρη, *n. pl. contr. of*

Πλήρης, *εος, m. and f., n.* πλήρες, full; and

Πληρόω, *ᾱ, f. ώσω*, to fill, fulfil, complete; from **πλέος**.

Πλησίον, *adv.* near; *ὁ πλησίον*, he that is near, a neighbour; from **πέλας**.

ΠΛΗΨΣΩ or **ττω**, *f. ξω* (from the root **πλήγω**), *2. aor. ἐπληγον* (but the regular, *ἐπλαγον*, is used when the verb is taken in the metaphorical sense of *to strike the mind*), to strike. Hence **PLAGUE**, **APPLEXY**.

Πλοῖον, *ου, n.* a ship; and

Πλόος, *ου, contr. πλούς, πλού*, a ship's course, sailing; from **πλέω**.

Πλούσιος, *α, ον*, rich; and

Πλουσίως, *adv.* richly; and

Πλουτέω, ὦ, *f.* ἤσω, to be rich, be prosperous, grow rich; from

ΠΛΟΥΤΟΣ, ου, riches. Hence **PLUTUS**, the god of riches.

ΠΑΤΝΩ, *f.* ὦ, to wash.

Πνεῦμα, τος, *n.* air, wind, spirit (hence **PNEUMATICS**); and

Πνευματικός, ἡ, ὄν, spiritual; from

ΠΝΕΩ, *f.* εὔσω, to blow.

ΠΝΙΓΩ, *f.* ξω, to choke, seize forcibly by the throat.

Hence

Πνικτός, ἡ, ὄν, strangled.

Πόδες, *pl. of* ποῦς.

Πόθεν, whence; from ποῦ, where, and θέν, *encl.*, indicating *motion from*.

ΠΟΘΟΣ, ου, *m.* desire, regret, yearning.

ΠΟΙΕΩ, ὦ, *f.* ἤσω, to make, do, produce, exert (strength, power, mercy), spend (time), deliver, celebrate (a feast), gain, make verses. Hence

Ποιητής, οῦ, *m.* a maker, doer, maker of verses. Hence
POET.

ΠΟΙΚΙΛΟΣ, η, ον, various.

Ποιμαίνω, *f.* ανῶ, to feed, tend; from

ΠΟΙΜΗΝ, ένος, *m.* a shepherd, "shepherd of the people," king, pastor.

Ποῖος, α, ον, of what kind, what, what manner of; from ολος and the *interrog. prefix* π. See **πηλίκος**.

Πόλεις, *pl. contr. of* πόλεις.

ΠΟΛΕΜΟΣ, ου, *m.* war. Hence **POLEMICAL**, i. e. controversial.

ΠΟΛΙΣ, εως, *f.* a city, state (hence **POLICE**; with

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μήτηρ, metro-POLIS; also other words of that termination. Hence

Πολίτης, ου, *m.* a citizen. Hence POLITICS, the science of governing a city or state.

Πολλά, *neut. pl. of* πολὺς; *adverbially*, much, very.

Πολλάκις, *adv.* often; from πολὺς.

Πολλῆς, *gen. fem.*, and πολλῶ, *dat.*, of πολὺς; whence

Πολύ, *neut.*, sometimes used *adverbially*, like πολλά.

ΠΟΛΥΣ, πολλή, πολὺ, *acc. masc.* πολὺν (*irreg. comp.*

πλέων, πλείων; whence PLEONASM), many, much, frequent, great, ample, numerous, late (in the day).

Hence, with γωνία, POLY-gon; with γαμέω, POLY-gamy; and all words beginning similarly. Hence

Πολυ-τελὺς, ἐός, *contr. οὖς, m. and f.* expensive, precious; from τέλος, revenue or expense.

Πονηρία, *as, f.* wickedness; and

Πονηρὸς, ἂ, ὄν, bad, wicked, malignant; from

Πόνος, ου, *m.* labour, grief, pain, disease, vice; from πένομαι.

ΠΟΝΤΟΣ, ου, *m.* the sea. Hence Helles-PONT, the sea of Helle.

Πορεία, *as, f.* a way, proceeding, journey, business; from

Πορεύομαι, *f. σομαι*, to go, go one's way, depart, die, follow, be engaged in a walk of life; from πέπορα, *perf. m. of* πείρω. Hence PORE, i. e. a passage through.

Πορθέω, ὦ, *f.* ἥσω, to lay waste, devastate; from πέρθω.

Πορνεία, *as, f.* fornication, adultery; and

Πόρνη, ης, *f.* a harlot; and

Πόρνος, ου, *m.* a fornicator, impure person; from *πέρ-
νῃμι*, to expose to sale, from *περάω*.

Πόρρω, *adv.* afar off; from *πρό*. Hence

Πόρρωθεν, *adv.* from afar, at a distance; from *θέν*, indicating *motion from*.

ΠΟΡΦΥΡΑ, ας, *f.* PURPLE, a purple robe; hence

Πορφύρεος, εα, εον, *contr.* οὗς, â, οὖν, purple. Hence
PORPHYRY.

Ποσάκις, *adv.* how often; and

Πόσος, η, ον, how much, how great, how many; from
ὅσος, by prefixing the *interrogative* π; See *πηλίκος*.

ΠΟΤΑΜΟΣ, οὐ, *m.* a river. Hence, with *ἵππος*, hippo-
POTAMUS.

Ποταπὸς, ἡ, ὄν, of what country, of what kind, what
manner of; from *ποῦ*, where, and *δάπεδον*.

Πότε, *interrog. adv.* when? from *ὅτε* and the *interrogative*
particle πῇ or ποῦ (see *πηλίκος*); but

Ποτὲ, *indef. encl. adv.* when, in time past, at any time, at
length; from *ὅτε* and the *indefinite* πῇ or ποῦ.

Ποτήριον, ου, *n.* a cup; and

Ποτίζω, *f.* σω, to give to drink, water, lead to water,
irrigate; and

Πότος, ου, *m.* a drinking-bout, carouse; from *πίνω*.

Ποῦ, *adv.*, either *interrog.* where? or *encl. indef.* some-
where; from *ὅς*. Compare *πότε* and *πηλίκος*.

ΠΟΥΣ, ποδός, *m.* a foot. Hence, with *πολύς*, poly-
PUS; anti-PODES; through the Latin *pes*, PEDES-
TRIAN. Akin to FOOT.

Πράγμα, ατος, *n.* a thing, matter, work, business (hence
PRAGMATICAL, i. e. busy, officious); and

Πράξετε, 2. *pl.* 1. *fut.*; from *πράσσω*.

ΠΡΑΪΟΣ or *πραῖος*, *ou, m. and f.* mild, meek. Hence *Πραϊότης*, *τος, f.* meekness.

ΠΡΑΣΙΑ', *ās, f.* a rank, range.

ΠΡΑΪΣΟΝ, *ou, n.* a leek.

ΠΡΑΪΣΣΩ or *πρω, f. ξω*, to do, commit, observe, practise, inflict, collect, exact. Hence PRACTICAL, PRAXIS.

ΠΡΕΪΠΕΙ, *impers., imperf. ἔπρεπε*, it is becoming; *part. τὸ πρέπον*, that which is becoming.

ΠΡΕΪΒΥΣ, *vos*, and *Att. εως*, *m.* an old man, ambassador.

Πρεσβύτερος, *ou, m. comp. of πρέσβυς*, an elder. Hence PRESBYTERIAN; also, by corruption, from presbyter or *prester*, PRIEST.

ΠΡΗΘΩ, *f. σω*, to set on fire.

ΠΡΗΝΗΣ, *έος, contr. οὗς, m. and f.* prone, prostrate, on the face, headlong.

ΠΡΓΝ, *adv.* before, rather than, in behalf of.

ΠΡΙΩ or *πρίζω, f. m. πριόμαι*, to saw, saw asunder, gnash the teeth. Hence PRISM.

ΠΡΟ', *prep. governing the gen.* before. Hence, with *γινώσκω*, PRO-gnostic; but most English words beginning with *pro-* are compounds of the *Latin* preposition *pro*, akin to *πρό*.

Προ-άγω, to lead forward, go before.

ΠΡΟΪΒΑΤΟΝ, *ou, n.* a sheep, *pl.* a flock.

Πρό-γονοι, *ων, m.* ancestors; from *γίνομαι*.

Προ-γράφω, to depict, so as to set *before* the eyes, describe vividly, designate, ordain, prescribe, proscribe, write aforetime. Hence PROGRAMME.

Προελθών, *2. aor. part. of*

Προ-έρχομαι, to go before, go forward.

Προέφθασεν, 3. *sing.* 1. *aor.* of *προφθάνω*.

Προ-θυμία, *as*, *f.* willingness, readiness, forwardness, zeal, liberality; from *θυμός*.

Πρό-κειμαι, to be before, be first, be set forth, be set before as an example or reward, be present.

Προ-κόπτω, to impel forward, go before, advance, make progress.

Προπαθόντες, *pl. part. 2. aor.* of

Προ-πάσχω, to suffer previously.

ΠΡΟΪ, *prep.*, with a *gen.* from, to, with; with a *dat.* near, at, towards, upon; with an *acc.* at, to, unto, towards, in, for, by, with, against, between, among, on account of, respecting, according to, to the end that, near, about. Hence many words beginning with *PROS-*.

Προς-δοκάω, *ω*, *f.* *ήσω*, to expect, look forth; from *δοκάω* or *δοκάζω*.

Προς-εγγίζω, *f.* *σω*, to approach; from *έγγύς*.

Προσειργάσατο, 3. *sing.* 1. *aor. m.* of

Προς-εργάζομαι, *f.* *σομαι*, to labour, obtain or gain, in addition to.

Προς-έρχομαι, to come or go to, assent. Hence *PROSELYTE*; see *έρχομαι*.

Προς-ευχή, *ής*, *f.* prayer; from

Προς-εύχομαι, to pray to.

Προς-έχω, to apply, attend to, take hold, beware of, give heed, assent, follow, adhere, be engaged in, be addicted.

Προσηύχετο, 3. *sing. imperf.* of *προσεύχομαι*.

Προσθείνει, *inf. 2. aor.* of *προστίθημι*.

Προσκαλέομαι, σὺμαι, f. έσομαι, to call unto, invite, appoint; from *καλέω*.

Προς-καρτερέω, ώ, f. ήσω, to continue steadfastly in, persevere, attend continually on or to; from *καρτερέω*, to endure; from *κράτος* by *metathesis* of letters.

Προς-κυλίω, to roll to or up.

Προς-κυνέω, to offer homage or worship to, worship; from *κύω*, to kiss.

Προς-λαμβάνω, to take unto, assume, receive, receive kindly, take aside.

Προς-ορμίζω, f. σω, to bring a ship to its moorings or to land; from *ορμος*.

Προς-οχθίζω, f. σω, to be grieved or offended with, abhor; from *οχθέω*.

Προς-πίπτω, to fall against or upon, beat upon, fall down on, at, or before.

Προστεθῆναι, inf. 1. aor. p. of

Προστίθηναι, to put to or near, add to, go on, repeat; *mid.* to attach oneself to.

Προς-φέρω, to bring to, offer, produce, disclose.

Προσ-φιλής, έος, contr. οὺς, m. and f. friendly, amiable, lovely; from *φίλος*.

Προς-φωνέω, ώ, f. ήσω, to call to or for, address.

Πρός-ωπον, ου, m. the face, form, outward appearance or circumstances; from *ώψ*, the countenance, from *δπτομαι*.

Πρό-φασις, εως, f. outward appearance, pretence; from *φαίνω*.

Προ-φητεύω, f. σω, to prophesy, divine; from

Προ-φήτης, ου, m. a *PROPHET*; from *φημί*; hence

Πρό-φητικός, ή, όν, prophetic.

Προ-φθάνω, *f. προφθάσω* (from the primitive *φθάω*), to come before, anticipate, be beforehand with.

Πρύμνα, *ης, f.* the poop or stern of a ship; from

ΠΡΤΜΝΟ΄Σ, *ῆ, ὄν*, extreme, last.

ΠΡΩΓ, *adv.* early in the morning.

ΠΡΩ΄ΡΑ, *ας, f.* the PRORE, prow or forepart of a ship.

Πρῶτον, *adv.* first, at first; from

Πρῶτος, *η, ὄν*, first; *contr. for* πρότατος, *superl.* from πρότερος, prior; which is *comparat. of* πρό, before.

Hence, with τύπος, PROTO-type. Hence

Πρωτό-τοκος, *ου, m. and f.* firstborn, chief; from *τίκτω*.

ΠΤΑΓΩ, *f. σω, perf. p. ἔπταισμαι*, to strike, dash against, make a false step, stumble, fall, sin.

ΠΤΕ΄ΡΝΑ, *ας, f.* the heel.

ΠΤΕΡΟ΄Ν, *οῦ, n.* a wing (hence, with *a neg.*, the α-PTERA, an order of insects); and

Πτέρυξ, *γος, f.* a wing; akin to πέτομαι.

ΠΤΟΕ΄Ω, *f. ῆσω*, to terrify; *mid.* to fear.

Πτολεμαῖς, *ίδος, f.* Ptolemais.

Πτύον, *ου, n.* a fan for winnowing; from πτύω.

Πτύρω, *f. ῶ, or πτυρόω, f. ὠσω*, to terrify; *mid.* to fear; from πτοέω.

Πτύσας, *part. 1. aor. of πτύω*; whence

Πτύσμα, *τος, n.* saliva, spittle.

ΠΤΥ΄ΣΣΩ, *f. ξω*, to fold or roll up.

ΠΤΥ΄Ω, *f. σω*, to spit, cast out. Hence, with *αἷμα*, hæmo-PTYSIS, spitting of blood.

Πτώμα, *τος, n.* anything fallen, a dead body, carcase; from *πίπτω*. Hence, with *σύν, συμ-*πτωμα, a casualty, disease, sym-PTOM.

Πτωχός, *ῆ, ὄν*, poor, mendicant; from πτοέω.

Πύθεσθαι, 2. aor. m. inf. of *πυνθάνομαι*.

ΠΥΘΩ, f. *σω*, to putrefy. Akin (through the Latin *putreo*) to PUTRID.

Πύθων, *ωνος*, m. Python, Apollo; hence, a soothsayer, diviner.

ΠΥΚΑ, adv. thickly, close together; hence

Πυκνός, ἡ, ὄν, crowded, dense, close, frequent.

Πυκτεύω, f. *σω*, to box as a pugilist; from *πύξ*.

ΠΥΛΗ, *ης*, f. a gate; hence

Πυλῶν, *ος*, m. a gate, porch, court, vestibule.

ΠΥΘΑΨΟΜΑΙ, f. m. *πυθήσομαι*; 2. aor. *ἐπυθόμην*; perf. p. *πέπυσμαι* (from obs. *πεύθω*), to inquire, examine, ascertain, understand.

ΠΥΞ, adv. with the fist. Hence PUGILIST, PYGMY (as large as the fist).

ΠΥΡ, *ος*, n. fire. Hence PYRAMID, which rises to a point like a blaze; also, with *τέχνη*, PYRO-technic. Akin to FIRE. Hence

Πυρά, *ᾱς*, f. a funeral PYRE or pile, a fire.

ΠΥΡΓΟΣ, *ου*, m. a tower, palace.

Πυρετός, *οῦ*, m. fever; from *πῦρ*.

ΠΥΡΟΣ, *οῦ*, m. wheat, corn.

Πυρόω, *ῶ*, f. *ῶσω*, to burn, be on fire, be inflamed, provoked, tried with fire; and

Πυρράζω, f. *σω*, to be red; from *πῦρ*.

Πῶ, interrog. adv. how? also subjoined to other particles, even, yet, in some degree; from *ὅς*, by prefixing *π*, see *πηλίκος*.

ΠΩΛΕΨ, *ῶ*, f. *ῶσω*, to sell. Hence mono-POLY.

ΠΩΛΟΣ, *ου*, m. and f. the young of an animal, a colt or foal of an ass.

ΠΩΡΟΣ, *οὔ, m. and f. blind.*

ΠΩΡΟΣ, *οὔ, m. the callus or hard substance by which broken bones are united ; also, sorrow.*

ΠΩΣ, *adv. how? why? also an enclitic, attached to other particles, signifying in some way, by any means ; from ὥς, thus.*

Ραβδίζω, *f. σω, to strike with rods, scourge ; from*

ΡΑΒΔΟΣ, *οὔ, m. a rod, staff, sceptre.*

ΡΑΪΔΙΟΣ or *ρήιδιος, a, ov, (irreg. comp. ράτων, ῥάων, superl. ῥᾶστος), easy. Hence*

Ραδι-ουργία, *as, f. facility, indolence, cunning, wickedness, temerity ; from ἔργον.*

ΡΑΙΝΩ, *f. ἀνῶ, to sprinkle, bedew.*

Ρακά, *Heb., indecl. worthless, a wicked person.*

Ραμᾶ, *indecl. Heb., f. Rama, the name of a city.*

Ραντίζω, *f. σω, to sprinkle, purify ; from ράινω.*

Ραπίζω, *f. σω, to strike with a rod, buffet, strike with the hand, slap on the face ; from*

ΡΑΠΙΣ, *δος, f. a rod.*

ΡΑΪΤΩ, *f. ψω, 2. aor. ἔρραφον, to sew, construct, compose. Hence, with ῥῶδη, RHAPS-ody, a poetic composition. Hence*

Ραφίς, *δος, f. a needle.*

Ραχήλ, *indecl. f. Rachel.*

Ρέδα or *ρέδη, ης, f. a carriage with four wheels ; from the Latin rheda.*

ΡΕΠΩ, *f. ψω, to go down in the balance.*

ΡΕΩ, *f. εύσω, to flow ; but ῥέω, f. ἴσω, perf. ἔρρηκα, Att. εἶρηκα, 1. aor. p. ἐρρέεθην, sometimes, for ἐρρή-*

θην, to say, speak, speak of, answer, command, threaten, call. From ῥέω, to flow, comes RHEUM; dia-RRHŒA; with αἷμα, hæmo-RRHOID (by corruption, eme-ROD, Deut. xxviii. 27); cata-RRH. From ῥέω, to speak, comes RHETORIC.

‘PHŒNTŒ, ῥήγνυμι or ῥήσσω, *f.* ῥήξω, 2. *aor. pass.* ἐρράγην (from *obs.* ῥήγω), to break, break forth, rend, tear, dash, convulse, burst, burst forth. Hence, with αἷμα, hæmo-RRHAGE; also cata-RACT.

‘Ρηθὲν, *neut. part.* 1. *aor. p.* of ῥέω.

‘Ρῆμα, *τος, n.* a word, saying, speech; from ῥέω.

‘PI‘ZA, *ης, f.* a root. Hence, with γλυκὺς, glycy-rrhiza, (by corruption) liquo-RICE.

‘PTPTŒ, *f.* ψω, 2. *aor.* ἔρριπον, to cast, throw, throw down, throw away, scatter, expose, abandon.

‘PO‘ΔON, *ου, n.* a rose.

‘Ροιζηδὼν, *adv.* with a crash; from

‘POIZOS, *ου, m.* a whizzing (as of arrows), a creaking or crashing noise.

‘POMΦAIA, *ας, f.* a javelin or large sword used by the Thracians. Some derive it from ῥέπω, to incline or be impelled towards.

‘Ρούφος, *ου, m.* Rufus.

‘Ρύμη, *ης, f.* a street, lane; from ῥύω.

‘PTΠOS, *ου, m.* dirt, uncleanness.

‘Ρυτίς, *δος, f.* a wrinkle, blemish; from

‘PTŒ, *f.* σω, to draw, rescue, deliver.

‘PŒNNTŒ or ῥώννυμι, *f.* ῥώσω, 1. *aor. p.* ἐρρώσθην (from *obs.* ῥάω), to strengthen; *mid.* to recover or be in health; in the *imperat. pass.* fare-well. Hence

comes *ῥώμη*, strength, from which *ROME* is, by some, supposed to be derived.

Σαβαώθ, Heb., plur. hosts, armies.

Σάββατον, ου, n., but the dat. plur. (*σάββασι*) is of the third decl., as if from *σάββας*, τοι, n., the *SABBATH*, a week.

Σαγήνη, ης, f. a net; from *σάττω*. Hence *SEINE*.

Σαίνω, f. *ανῶ*, to move, wag, fawn, flatter; from *σεῖω*.

ΣΑΙΡΩ, f. *σαρῶ*, to sweep; also, to grin.

Σάκκος, ου, m. a *SACK*, sackcloth; from *σάττω*.

Σαλεύω, f. *σω*, to shake, excite, raise a disturbance among, totter; from *σάλος*.

Σαλήμ, indecl. *Salem*.

ΣΑΪΟΣ, ου, m. agitation, tossing, rolling (probably from *ἄλς*).

ΣΑΪΠΙΓΞ, γγος, f. a trumpet. Hence

Σαλπίζω, f. *σω*, to sound a trumpet; and

Σαλπιστής, οῦ, m. a trumpeter.

Σαλώμη, ης, f. *Salomē*.

Σαμαρείτης, ου, m. a Samaritan.

Σαμαρείτις, δος, f. a Samaritan woman.

ΣΑΝΔΑΛΙΟΝ, ου, n. a *SANDAL*, shoe.

ΣΑΝΤΣ, δος, f. a beam, plank.

Σαούλ, indecl. m. *Sa-ul* (*properly a word of two syllables*).

Σαπρός, ἡ, ὄν, rotten, corrupt, impure; from *σήπω*.

ΣΑΨΦΕΙΡΟΣ, ου, m. a *SAPPHIRE*.

ΣΑΡΓΑΝΗ, ης, f. a basket; also a twisted cord, chain, network; perhaps from *σάττω*.

Σάρδεις, ὦν, dat. *Σάρδεσι*, the city of *Sardis*.

Σάρδινος or **σάρδιος**, *ου, m.* a cornelian (or carnelian, so called from its resemblance in colour to *caro*, flesh); from **Σαρδῶ**, from being found there. Hence

Σαρδ-όνυξ, *χος, f.* a **SARDONYX** stone; from **όνυξ**.

ΣΑΡΔΩΝ, *ός, contr. οὗς*, Sardinia. Hence (from **σαρδόνιον**, a plant of Sardinia, said to distort the countenance of the eater), **SARDONIC**. Others, however, derive *sardonic* from **σαίρω**, to grin.

Σαρκικός, *ή, ὄν*, carnal, fleshly, frail; from

ΣΑΡΞ, *κός, f.* flesh. Hence **SARCASM**; with **φάγω**, **SARCO-phagus**, a coffin made of a sort of stone which rapidly consumed the body.

Σαρπί, *3. sing. contr.* from **σαρώω**, a later form of **σαίρω**.

Σατάν, *indecl.* and **Σατανάς**, *ᾱ, m.* Heb. Satan.

ΣΑΤΤΩ, *f. ξω*, to pack or load.

Σαῦλος, *ου, m.* Saul.

ΣΑΦΗΣ, *έος, m. and f.* clear, manifest.

ΣΒΕΝΝΤΜΙ, *f. σβέσω* (from *obs. σβέω*), *2. aor. έσβην* (from *obs. σβήμι*), to extinguish, quench. Hence, with *a neg.*, **a-SBESTOS**.

Σε-αυτοῦ, *dat. σεαυτῶ, acc. σεαυτὸν*, from **σέο** or **σοῦ**, *gen. of σὺ*, and **αὐτὸς**, of thyself. See **έαντοῦ**.

Σέβασμα, *τος, n.* devotion, object of worship; from

ΣΕΒΟΜΑΙ, *defect.* to reverence, worship, do homage to, be devout. Hence **Σεβαστὸς**, Augustus; whence, with **πόλις**, **SEBASTO-pol**. Hence also, from **εὐσέβεια**, the name **Eu-SEBIUS**.

ΣΕΙΠΑ, *ᾱς, f.* a rope, chain. Hence **SIREN**.

Σεισμός, *οῦ, m.* a shaking, agitation, earthquake, tempest; from

ΣΕΙΩ, *f. σω, perf. p. σέσεισμαι*, to shake, agitate; *mid.* to tremble, be confounded.

ΣΕ'ΛΑΣ, *aos, n.* splendour, light.

Σελήνη, *ης, f.* the moon; from *σέλας* (as the Latin *luna*, from *luceo*, to shine).

ΣΕΜΓΔΔΙΣ, *εως, f.* flour.

ΣΕΜΝΟ'Σ, *ή, όν*, venerable, solemn, dignified, honorable; hence

Σεμνότης, *τος, f.* solemnity, dignity.

Σέσηπε, *3. sing. perf. m. of σήπω*.

ΣΗ'ΜΑ, *τος, n.* a sign (hence, with *φέρω*, **ΣΕΜΑ**-phore); hence

Σημεῖον, *ου, n.* a sign, proof, miracle, distinguished person.

Σήμερον or **τήμερον**, *adv.* to day, this day; from *ήμέρα* (perhaps by the common substitution of *σ* for the aspirate).

ΣΗ'ΠΩ, *f. ψω*, to putrefy, become rotten. Hence **anti-SEPTIC**.

ΣΗ'Ρ, *ος, m.* a silkworm; hence

Σηρικὸς, *ή, όν*, silken.

Σήs, *τος, m.* a moth; from *σήπω*; hence

Σητό-βρωτος, *ου, m. and f., n. ον*, moth-caten; from *βρώσκω*.

Σθένος, *εος, n.* strength; hence, with *καλός*, **cali-STHENICS**; from

ΣΘΕ'ΝΩ, *defect., or σθενών, ώ, f. ώσω*, to strengthen; *mid.* to be strong, to be able.

ΣΙΑΓΩ'Ν, *όνος, m.* the jawbone, cheek.

ΣΙΓΑ'Ω, *ώ, f. ήσω*, to be silent, conceal; *pass.* not to be revealed, to be kept unuttered.

Σιδήρεος, *ea* (or *Ion.* *έη*), *eon*, *contr.* *οὐς*, *â* (or *ή*), *οὖν*,
made of iron; from

ΣΤΔΗΡΟΣ, *ou*, *m.* iron.

Σιδών, *os*, *f.* Sidon.

Σικερα, *Heb. indecl. n.* intoxicating liquor (not wine).

Σίλας, *a*, *m.* Silas.

Σιλουανός, *ού*, *m.* Silvanus.

Σιλωάμ, *Heb. indecl. n.* Siloam, *i. e.* ponds, pools or tanks.

Σιμκίνθιον, *ou*, *n.* an apron; from the *Lat. semicinctium*,
from *semi*, half, and *cingo*, to surround.

Σίμων, *os*, *m.* Simon.

Σινά, *indecl. n.* Sina.

ΣΙΝΑΠΙΣ, *εως*, *n.* a kind of mustard, growing to a con-
siderable height.

ΣΙΝΔΩΝ, *όνος*, *m.* linen cloth, fine linen.

Σινιάζω, *f. άσω*, to sift as wheat, to subject to trials;
from *σειω*.

ΣΙΤΟΣ, *ou*, *m.* corn, wheat, food. Hence *para-SITE*,
one who flatters for the sake of good living.

ΣΙΩΠΑΪΩ, *ώ*, *f. ήσω*, to be silent, be still. Hence *apo-*
SIOPESIS.

ΣΚΑΪΖΩ, *f. σω*, to be lame or halt. Hence *SCALENE*.

ΣΚΑΙΡΩ, *f. αρώ*, to leap, dance.

Σκανδαλίζω, *f. σω*, to put a stumblingblock in the way,
to offend, *SCANDALIZE*; *mid.* to stumble; from

Σκάνδαλον, *ou*, *n.* a stumblingblock, offence, occasion of
offence, *SCANDAL*; from *σκάζω*.

ΣΚΑΪΤΩ, *f. ψω*, 2. *aor.* *εσκαφον*, to dig. Hence
σκάφος, a canoe, *SKIFF*.

Σκέλη, *pl. contr. of σκέλος*.

- ΣΚΕΛΛΩ**, *f. ελῶ*, to dry. Hence SKELETON.
- ΣΚΕΛΟΣ**, *eos, n.* a leg. Hence, with *ἴσος*, ISO-SCELES.
- Σκέπασμα**, *τος, n.* a covering, shelter; from *σκέπω*.
- ΣΚΕΠΤΟΜΑΙ**, *f. ψομαι*, to consider, investigate, question the truth of. Hence SCEPTIC.
- ΣΚΕΠΩ**, *defect.* to cover.
- Σκεύη**, *neut. pl. contr. of*
- ΣΚΕΥΟΣ**, *eos, n.* a vessel, goods, sail of a ship, tackling.
- ΣΚΗΝΗ**, *ης, f.* a tent, tabernacle, house, race, stage for players. Hence SCENE.
- ΣΚΙΑ**, *ας, f.* a shadow. Hence the amphi-SCIANS.
- Σκιρτάω**, *ῶ, f. ἴσω*, to leap, dance; from *σκαίρω*.
- Σκληρὸς**, *α, ὄν*, hard, harsh; from *σκέλλω*. Hence SCLE-
ROTIC.
- ΣΚΟΛΙΟΣ**, *α, ὄν*, crooked, curved, oblique, perverse, morose.
- ΣΚΟΛΟΣ**, *πος, m.* a pointed stake, anguish, a thorn.
- Σκοπέω**, *ῶ, f. ἴσω*, to see, look to (hence, with *τῆλε*, tele-SCOPE; also from *ἐπι-σκοπέω* comes EPISCOPAL; and by common changes of letters, BISHOP, properly meaning an *overseer*); from *σκέπτομαι*.
- ΣΚΟΡΠΙΖΩ**, *f. σω*, to scatter, dissipate, destroy.
- ΣΚΟΡΠΙΟΣ**, *ου, m.* a scorpion.
- Σκοτεινός**, *ης, ὄν*, dark; and
- Σκοτίζω**, *f. σω*, to darken; from
- ΣΚΟΤΟΣ**, *eos, contr. ους, n.* darkness; hence
- Σκοτάω**, *ῶ, f. ὠσω*, to darken; *pass.* be filled with dark-
ness.
- ΣΚΥΒΑΛΟΝ**, *ου, n.* dung, offal, dregs.
- ΣΚΥΖΟΜΑΙ**, to be furious, be angry with.
- Σκύθης**, *ου, m.* a Scythian.

Σκυθρ-ωπός, ἡ, ὄν, of a gloomy or sad countenance; from
σκυθρός, angry, sullen (from σκύζομαι) and ὤψ.

ΣΚΤ'ΑΔΩ, *f.* ὦ, to flay, rend, mangle, trouble, harass.

Hence **SCYLLA**, a monster who used to rend her
prey in pieces.

ΣΚΩ'ΛΗΞ, *κος, m.* a worm, torture.

Σμάραγδος, *ου, m.* an **EMERALD** (derived through the
French *ε[s]meraude*); from μάραγδος.

Σμύρνα, *ης, f.* Smyrna; also **MYRRH**, from μύρον.

Σόδομα, *ων, n.* Sodom.

Σοί, *dat. of σύ.*

Σολομών, *ος, m.* Solomon.

ΣΟΟΣ, *ου, m. and f.* safe.

ΣΟΡΟΣ, *ου, f.* a coffin, urn, sepulchre.

Σός, ἡ, ὄν, thy, thine, thine own; from σύ.

Σού, *gen. of σύ.*

Σουδάριον, *ου, n.* a handkerchief, napkin; from the Lat.
sudarium, from *sudo*, to sweat.

Σοφία, *ας, f.* wisdom; from

ΣΟΦΟΣ, ἡ, ὄν, wise. Hence **SOPHIST**; with φιλέω,
philo-SOPHER.

ΣΠΑ'ΘΗ, *ης, f.* a sword, ladle, a **SPATULA**, used to
spread plaisters, an instrument used in weaving.
Akin to **SPADE**.

ΣΠΑΡΑΣΣΩ, *f.* ξω, to tear, distort by convulsions,
convulse.

ΣΠΑ'ΡΓΑΝΟΝ, *ου, n.* a bandage, swaddling clothes;
hence

Σπαργανώω, ὦ, *f.* ὠσω, to swathe, wrap in swaddling
clothes.

Σπαρῆ, *3. sing. subj. 2. aor. p. of σπείρω.*

Σπαταλάω, *f. ήσω*, to live luxuriously; from

Σπατάλη, *ης, f.* wantonness, riot, luxury. Some derive it from **σπαθάω**, to weave, weave wastefully; from **σπάθη**.

ΣΠΑΪΩ, *ω, f. άσω*, 2. *aor. έσπον*, to draw. Hence SPASM.

ΣΠΕΙΡΑ, *ας, f.* a coil, fold, cord, band, band of soldiers.

Hence SPIRAL.

ΣΠΕΙΡΩ, *f. ερω, perf. έσπαρκα*, to sow, bury, distribute alms.

ΣΠΕΝΔΩ, *f. σπείσω* (from *obs. σπείδω*), to pour out as a libation or drinkoffering, to exhaust or sacrifice oneself. Hence SPONDEE, used in solemn music at sacrifices.

ΣΠΕΪΟΣ, *εος, n.* a cave.

Σπέρμα, *τος, n.* seed, offspring; from **σπείρω**. Hence, with **κήτος**, SPERMA-ceti.

ΣΠΕΤΔΩ, *f. σω*, to hasten.

Σπηλαῖον, *ου, n.* a cave; from **σπέος**.

Σπιλάς, *δος, f.* a blot, spot, stain; also, a sunken rock; from

ΣΠΓΔΟΣ, *ου, m.* a spot or stain; also, a wicked man.

Σπλαγχνίζομαι, *f. σομαι*, to be moved with compassion, pity; from

ΣΠΛΑΤΧΝΟΝ, *ου, n.* the bowels, the heart, affection, pity, a beloved person.

ΣΠΟΪΓΓΟΣ, *ου, m.* a SPONGE. Akin to FUNGUS (*see σφάλλω*).

ΣΠΟΔΟΣ, *ού, m.* ashes.

Σπόριμος, *ου, m. and f.* sown, arable; **σπόριμα**, *substantively*, corn fields; and

Σπόρος, *ου, m.* a sowing, seed; from **σπείρω**.

Σπιρίς, dos, f. a basket to hold corn or bread; from *πυρός*.

Στάδιος, ου, m. and **στάδιον, ου, n.** a fixed length, a *stadium*; a place for running, wrestling and other games, a racecourse; a furlong; from *ἵστημι*, to fix permanently.

ΣΤΑΜΝΟΣ, ου, m. an urn, water vessel, wine pot, vase.

Στάς, part. 2. aor. of ἵστημι.

Στατήρ, έρος, m. a coin equivalent to a Jewish shekel; from *ἵστημι*, to make to stand; hence, to weigh.

ΣΤΑΤΡΟΣ, ου, m. a stake, cross, crucifixion, sacrifice of the passions and vices; hence

Σταυρόω, ώ, f. ώσω, to crucify, mortify the passions and affections.

ΣΤΑΦΙΣ, dos, f. a dried grape; hence

Σταφυλή, ης, f. a grape, bunch of grapes.

ΣΤΑΧΤΣ, vos, dat. υῖ, m. an ear of corn.

Στέγη, ης, f. a roof (akin to DECK and THATCH); from

ΣΤΕΓΩ, f. ξω, to cover, sustain. Hence, through the Lat. *tego* or *in-tego*, in-TEGUMENT.

ΣΤΕΙΒΩ, f. ψω, to tread, trample on.

Στείρα, as, f. barren, that beareth not children; from *στερέω*.

ΣΤΕΙΧΩ, f. ξω, to go, *properly* to move in rank or order. Hence *στίχος*, a verse; whence, with *δισ*, di-STICH. See *ἄκρος*.

ΣΤΕΛΛΩ, f. ελω, to send, clothe, restrain, contract; *mid.* to shun, keep oneself apart. Hence peristALTIC.

Στενάζω, fut. ξω, to groan, sigh; from *στενέω*.

ΣΤΕΝΟΣ, η, όν (comp. στενότερος), narrow. Hence, with *γράφω*, STENO-graphy.

ΣΤΕΝΝΩ, to groan, sigh.

ΣΤΕΡΓΩ, *f. ξω*, to have natural affection as between blood relations, be content, desire.

ΣΤΕΡΕΟΨ, *ἀ, ὄν*, solid, firm (hence, with *μέτρον*, STEREO-metry; with *τύπος*, STEREO-type; with *σκοπέω*, STEREO-scope); hence

Στερεόω, *ῶ, f. ὥσω*, to strengthen, confirm, make firm.

ΣΤΕΡΕΩ, *ῶ, f. ἐσω and ἤσω*, to deprive.

Στερέωμα, *τος, n.* solidity, the firmament, firmness; from *στερεός*.

Στέφανος, *ου, m.* a crown, STEPHEN; and

Στεφανώω, *ῶ, f. ὥσω*, to crown; from

ΣΤΕΨΩ, *f. ψω*, to crown.

Στήθη, *pl. contr. of στήθος*.

Στήθι, *imperat. 2. aor. of ἵστημι*.

ΣΤΗΘΟΣ, *εος, n.* the breast. Hence, with *σκοπέω*, STETHO-scope.

Στήναι, *inf. 2. aor. of ἵστημι*.

ΣΤΗΡΙΖΩ, *f. σω*, to confirm, strengthen, fix, establish; *mid. and pass.* to stand fast; hence

Στήριξον, *1. aor. imperat.*

Στήσει, *3. sing. 1. fut.; στήσης, 2. sing. subj. 1. aor.; στήτε, 2. plur. imperat. 2. aor. of ἵστημι*.

Στίγμα, *τος, n.* a mark, brand, STIGMA; from

ΣΤΙΓΩ, *f. ξω*, to prick, brand. Hence, through the Latin, STIMULATE.

ΣΤΙΛΒΩ, *f. ψω*, to shine, glitter.

ΣΤΟΑ΄, *ᾱς, f.* a porch, cloister. Hence STOICS, the philosophers of the *Porch*.

Στοιβάς, *δος, f.* anything strewed to walk on, as leaves, branches, rushes; a branch, bough; from *στεῖβω*.

Στοιχείον, ου, *n.* an element, a letter; *plur.* the first principles or rudiments; from **στοῖχος**, a rank, from **σείχω**; whence

Στοιχέω, ὦ, *f. ήσω*, to move in order, pursue a walk in life, conform to, walk orderly.

Στολή, ἥς, *f.* a robe, a vestment worn by priests and kings; from **στέλλω**, to clothe. Hence **STOLE**.

ΣΤΟΜΑ, τος, *n.* the mouth, speech, edge of the sword.

ΣΤΟΜΑΧΟΣ, ου, *m.* the **STOMACH**.

ΣΤΟΡΕΩ, ὦ, *f. έσω*, to strew. See **στρώννυμι**.

ΣΤΟΧΑΖΟΜΑΙ, *f. άσομαι*, to take aim.

Στρατεία, ας, *f.* a military expedition, warfare, army, host; from **στρατός**.

Στρατεύω, *f. σω*, to go on a military expedition, wage war against; war; *part. mid. substantively*, soldiers; and

Στρατία, ας, *f.* an army, host; and

Στρατιώτης, ου, *m.* a soldier; from

ΣΤΡΑΤΟΣ, οὔ, *m.* an army. Hence, with **άγω**, **STRAT-agem**.

ΣΤΡΕΦΩ, *f. ψω*, to turn, to be converted. Hence **cata-STROPHE**.

Στρηνιάω, ὦ, *f. σω*, to live luxuriously or riotously; from **ΣΤΡΗΝΟΣ**, εος, *contr. ους*, *n.* profligacy, luxury.

Στρουθιον, ου, *n.* a sparrow; from

ΣΤΡΟΤΘΟΣ, οὔ, *m. and f.* a sparrow, also an ostrich.

Στρωννύω or **στρώννυμι**, *f. στρώσω* (from *obs. στρώω*), to spread, **STROW** or **STREW**; for **στορέω**.

ΣΤΥΓΕΩ, ὦ, *f. στύξω* (from *obs. στύγω*), to hate, also to call to witness. Hence the river **STYX**.

ΣΤΥΛΟΣ, ου, *m.* a pillar. Hence **peri-STYLE**; also the name of Simeon **STYLITES**.

ΣΤ', *gen. σοῦ, dat. σοί, acc. σέ; plur. ὑμεῖς, gen. ὑμῶν, dat. ὑμῖν, acc. ὑμᾶς (σοῦ, σοί and σέ, are enclitics), thou.*

Συγ-γενής, *έος, contr. οὗς, m. and f. a kinsman, relation, one of the same country; from σὺν and γένος.*

Συν-καθίζω, *f. σω, to set or sit with, make sit together, be set down together.*

Συγ-καλέω, *to call together.*

Συγ-κάμπτω, *to bend together, bow down, bend down, afflict.*

Συγ-κοινωνός, *οὔ, m. a partaker, associate; from κοινός.*

Συγ-κυρία, *ας, f. a coincidence, chance; from κύρω.*

Συγ-χαίρω, *to rejoice with or together, congratulate; hence*

Συγχάριτε, *2. plur. 2. aor. p.*

Συγ-χράομαι, *to use in common, associate with.*

ΣΤΚΕ'Η, *ης; contr. συκῇ, ἥς, a fig-tree; hence*

Συκο-φαντέω, *ῶ, f. ἦσω, to calumniate, extort by false accusation, from φαίνω. Hence SYCOPHANT, originally an informer against smugglers of figs.*

Συλάω, *ῶ, f. ἦσω, to despoil; from*

ΣΤ'ΛΗ, *ης, f. prey. Hence, with a neg., a-SYLUM.*

Συλ-λαμβάνω, *to inclose (in a net), take away with one, seize, conceive; mid. aid.*

Συλ-λέγω, *to collect, gather up.*

Συλληφθῆναι, *1. aor. inf. p. of συλλαμβάνω.*

Συμβαίνω, *to go with, fall out or happen, befall.*

Συμ-βασιλεύω, *to reign with.*

Συμβέβηκε, *3. sing. perf. of συμβαίνω.*

Συμβῆ, *3. sing. 2. aor. subj. of συμβαίνω.*

Συμβουλευώ, *f. σω, to take counsel with, advise; from βουλή.*

Συμ-παρα-γίνομαι, to come together, be present with, support, be on one's side.

Συμ-πνίγω, to suffocate, choke, press on.

Συμφέρον, *neut. part. of*

Συμφέρω, to bring together, be conducive to the interest of, be profitable, expedient, becoming.

Συμ-φωνία, *as, f. SYMPHONY*, harmony, concert, from *φωνή*; whence

Σύμ-φωνος, *ου, m. and f. in unison, accordant, harmonious.*

ΣΥΝ, *prep. governing a dat. with, at, besides.* Hence many words beginning with **SYN**-; or, before a labial (*p, b, or m*), **SYM**-; or, before *l*, **SYL**-; as, with *ὑπτομαι*, **SYN**-opsis; with *μέτρον*, **SYM**-metry; with *λόγος*, **SYL**-logism; with *λαμβάνω*, **SYL**-lable.

Συναγάγετε, *2. plur. imperat. 2. aor. Att. redupl. of*

Συν-άγω, to collect, lead in or into, receive as a guest, welcome; hence

Συν-αγωγή, *ἡς, f. a collecting, assembly, congregation, SYNAGOGUE.*

Συν-αίρω, to compare, reckon, assist.

Συν-αιχμάλωτος, *ου, m. and f. a fellow-captive; from αἰχμάλωτος, a captive (as it were taken with the spear, from αἰχμή and ἀλίσκω).*

Συν-αλίζω, *f. σω*, to collect, congregate with; from *ἀλίζω*, to collect, which is from *ἄλις*.

Συνάξει, *3. sing. 1. fut. of συνάγω.*

Συνᾶραι, *1. aor. inf. of συναίρω.*

Συν-αρπάζω, to seize or grasp violently.

Συν-αυξάνω, to increase together; *mid. to grow together.*

Συναχθήσεται, *3. sing. 1. fut. p. of συνάγω.*

Σύν-δουλος, *ου, m. a fellow-servant, colleague.*

Συνδρομή, ἡς, *f.* a concourse; from *δρέμω*, to run; *see* *τρέχω*.

Συνέδραμε, 3. *sing.* 2. *aor.* of *συντρέχω*.

Συνέδριον, ου, *n.* a conclave, assembly, the *SANHEDRIM*;
from *ἔδρα*, a seat, from *ἔζομαι*, *fut.* *ἐδοῦμαι*.

Συνέθεντο, 3. *pl.* 2. *aor.* *m.* of *συντίθημι*.

Συνείδησις, εως, *f.* conscience; from *εἰδέω*, to know.

Συνειληφύια, *fem. part. perf. Att.* of *συλλαμβάνω*.

Σύνειμι, to be with, come together.

Συνέλεξαν, 3. *pl.* 1. *aor.* of *συλλέγω*.

Συνέξουσιν, 3. *pl.* 1. *fut.* of *συνέχω*.

Συνέρχομαι, to come together, go in with, accompany,
associate with.

Συνεστῶσα, *fem. part. perf. Att.* of *συνίστημι*.

Συνευχέομαι, οὔμαι, *f.* ἥσομαι, to feast with; from
εὐωχία.

Συνέχω, to hold with or together, confine, oppress, hem
in, constrain, stop up; *pass. and mid.* to be seized
with, to be deeply engaged in.

Συνηρπάκει, 3. *sing.* *plup.* of *συναρπάζω*.

Συνήχθη, 3. *sing.* 1. *aor.* *p.* of *συνάγω*.

Συνθάλλω, to break in pieces, bruise.

Συνίημι, to join together, understand, be wise.

Συνιστάνω or *συνίστημι*, *f.* *συστήσω*, to stand with,
place with, present to, recommend, approve, com-
mit, exhibit, appoint, create, manifest; be created,
be constituted, exist, endure. Hence *SYSTEM*.

Συνοδεύω, *f.* *σω*, to go on a journey with; from
ὁδός.

Συντηριμμένον, *acc. part. perf. p.* of *συντρίβω*.

Συντηρέω, to conserve, preserve, protect, remember.

Συν-τίθημι, to put together, appoint, make a bargain, agree, give assent, promise, covenant.

Συν-τρέχω, to run together with, run together.

Συν-τρίβω, to break in pieces, crush, bruise; *mid. and pass.* to be contrite.

ΣΤΡΒΗ, *ης*, or **τύρβη**, *ης*, *f.* a tumult, disturbance (derived through the Latin *disturbo*).

ΣΤΡΩ, *f. ω*, to draw, drag, pull along, draw together.

Hence **ΣΥΡΤΙΣ**, according to Sallust, *Bell. Jugurth.*

ΣΥΣ, *υός*, *m. or f.* a hog or sow. Akin to **SOW**.

Συ-στρέφω, to roll into a bundle, collect; from **σύν** and **στρέφω**.

Συχέμ, *indecl. m.* Sychem, a man's name; *fem.* the name of a city.

Σφάγιον, *ου*, *n.* a victim; from **σφάττω**.

ΣΦΑΛΛΩ, *f. αλω*, to supplant, overturn, prostrate, deceive expectation, lead into error. Hence, through the Latin *fallo*, **FAIL**, **FALSE**, **FALLACY**. Akin to **BALK**, **FOIL**. The *σ* is dropped in forming the Latin *fallo*, as in *funda*, from *σφενδόνη*, a sling; in *fungus*, an excrescence, from *σπόγγος*; and in *tego*, from *στέγω*.

ΣΦΑΤΤΩ, or **σφάζω**, to slay in sacrifice, kill, wound.

Σφόδρα, *adv.* very much, exceedingly; from

ΣΦΟΔΡΟΣ, *α, όν*, vehement, violent, strong.

ΣΦΡΑΓΙΣ, *δος*, *f.* a seal, signet, badge, token.

ΣΦΥΡΑ, *ας*, *f.* a hammer; hence

Σφυρόν, *ου*, *n.* the ankle (properly the bone of the ankle, called *malleolus*, Latin, from *malleus*, a hammer).

ΣΧΕΔΟΝ, *adv.* nearly.

ΣΧΙΖΩ, *f. σω* to cleave, divide, rend. Hence **SCHISM**.

Σχοινίον, ου, *n.* a rope of bulrushes, a cord; from

ΣΧΟΓΝΟΣ, ου, *m.* a bulrush.

Σχολάζω, *f. σω*, to be at leisure, be unoccupied, give oneself to, be empty; from

ΣΧΟΔΗ, ης, *f.* leisure. Hence **SCHOOL**, as being free from business.

Σώζω, *f. σω*, 1. *asr. p.* ἐσώθην, to save, preserve, make whole; from σός; hence

Σωθήσεται, 3. *sing. 1. fut. p.*

ΣΩΜΑ, τος, *n.* a body.

Σωρεύω, *f. σω*, to heap up; from

ΣΩΡΟΣ, ου, *m.* a heap. Hence **SORITES**, an argument consisting of an *accumulation* of syllogisms.

Σωτήρ, ος, *voc.* σῶτερ, a saviour, preserver; and

Σωτηρία, ας, *f.* safety, salvation; from σώζω.

Σωφροσύνη, ης, *f.* temperance, sobriety, soundness of mind, prudence, wisdom, decorum; from σός and φρήν.

Τὰ, *neut. pl. of δ.*

Τάδε, *neut. pl. of ὅδε.*

Ταῖς, *dat. plur. fem. of ὁ*

Τακήσεται, 3. *sing. 2. fut. p. of τήκω.*

Ταλαι-πωρία, ας, *f.* trouble, misery, sorrow; from πῶρος, sorrow, and ταλάω.

ΤΑΛΑΝΤΟΝ, ου, *n.* a **TALENT**, a measure of weight; also a sum of money, which at Athens amounted to about £193 15s.; or, (according to others) £243 15s. sterling, and consisted of 60 minæ. See *μνᾶ*.

ΤΑΛΛΩ, or **τλάω**, ὦ, *f.* ἄσω, to bear or suffer. Akin, through the Latin, to **TOLERATE**.

Ταμείον, ου, *n.* a granary, barn, chamber, closet; from

TAMIAS, *ov. m.* a steward, dispenser of food, quæstor, judge, defender.

Τάναντία, for τὰ ἐναντία.

Ταξάμενοι, *pl. part. 1. aor. m. of τάσσω.*

ΤΑΠΕΙΝΟΣ, ἡ, ὄν, low, humble; hence

Ταπεινο-φροσύνη, *ης, f.* humbleness of mind, modesty; from φρήν.

Ταπεινός, ὦ, *f. ὥσω*, to bring low, to humble; *mid.* to humble oneself, be afflicted; from ταπεινός.

ΤΑΡΑΞΩ, *f. ξω*, to disturb, put in fear, perplex.

ΤΑΡΤΑΡΟΣ, *ov, m.* Tartarus, the fabled infernal regions; hence

Ταρταρόω, ὦ, *f. ὥσω*, to cast down to hell.

Τὰς, *acc. fem. of ὁ.*

ΤΑΣΣΩ, *f. ξω*, to set in order or array, constitute, set under one's authority, order, determine, appoint, destine. Hence TACTICS, TAX; with σύν, syn-TAX.

ΤΑΥΡΟΣ, *ov, m.* a bull.

Ταῦτα, *neut. pl.* and ταύτης, *gen. sing. fem. of οὗτος.*

Τάφος, *ov, m.* a sepulchre, tomb; hence epi-TAPH; from θάπτω, *2. aor. ἔταφον.*

Τάχα, *adv.* quickly, perhaps; and

Ταχέως, *adv.* quickly, easily; and

Ταχύ, *adv.* quickly; from

ΤΑΧΥΣ, εἶα, ὦ (comp. θάσσω, *superl. τάχιστος*), quick, ready.

ΤΕ, *conj. encl.* and, both.

Τεθεικώς, *part. perf. of τίθημι.*

Τεθεμελιωμένοι, *pl. part. perf. p. of θεμελιόω.*

Τεθῆναι, *1. aor. p. inf. of τίθημι.*

Τέθνηκε, *3. sing. perf. of θνήσκω.*

ΤΕΙΝΩ, *f. τεῖνω, perf. τέτακα*, to stretch, extend, strive.

Hence **ΤΟΝΕ**; also, from the *fem. part. ὑπο-τείνουσα* (understanding *γραμμή*, a line), **hypo-TENUSE**, sometimes erroneously spelt *hypotenuse*.

ΤΕΙΧΟΣ, *eos, contr. ους, n.* a fortification, wall.

Τέκη, *3. sing. subj. 2. aor. of τίκτω*.

ΤΕΚΜΑΡ, *indecl. n.* an end, issue, or event; also a sign; hence

Τεκμήριον, *ου, n.* a sign, token.

Τέκνον, *ου, n.* offspring, a child; from τίκτω.

Τέκτων, *ονος, m.* an artificer, builder; from τεύχω.

Hence, with *ἀρχή*, **archi-TECT**.

Τέλειος, *α, ον*, perfect, unblemished; from τέλος, the end; hence

Τελειόω, *ῶ, f. ὥσω*, to make perfect, accomplish, bring to perfection; and

Τελεσ-φορέω, *ῶ, f. ἥσω*, to bring to maturity or perfection; from *φορέω*.

Τελευτάω, *ῶ, f. ἥσω*, to end, de cease, end the life (*βίον* being understood); and

Τελέω, *ῶ, f. ἔσω*, to finish, perform, pay (tribute); and

Τέλη, *pl. contr. from τέλος*.

ΤΕΛΛΩ, *scarcely used except in comp.*, to do, accomplish; *mid.* to be.

ΤΕΛΟΣ, *eos, n.* the end; also tribute, tax, expense, dignity; sometimes a troop of soldiers.

ΤΕΜΝΩ, *f. μῶ, 2. aor. ἔταμον, Att. ἔτεμον, p. m. τέτομα*, to cut. Hence **TOME**, *ana-TOMY*, *epi-TOME*; with *a, neg.* **a-TOM**.

ΤΕΡΑΣ, *τος, n.* a prodigy, miracle.

Τέσσαρα, *neut. of τέσσαρες*; whence

Τεσσαράκοντα, *indecl. numeral adj.* fifty; and

Τεσσαρακοντα-ετής, *έος*, *m. and f.* of forty years old; from *έτος*.

ΤΕ'ΣΣΑΡΕΣ, or *Att. τέτταρες*, *m. and f., n. a, gen. ων*, four (hence *TESSELATED*, through the Latin *tessella*, a little square); hence

Τέταρτος, *η, ον*, fourth; and

Τετρά-γωνος, *ου*, *m. and f.* quadrangular; from *γωνία*.

Τετρακόσιοι, *αι, α, m. and f.* four hundred; from *τέτταρες* or *τέσσαρες*. See *πεντακόσιοι*.

ΤΕΥΧΩ, *f. ξω*, to fabricate, build, prepare, arm for combat. Hence, with *πέντε*, penta-TEUCH.

ΤΕ'ΦΡΑ, *ας*, *f.* ashes. Hence

Τεφρώω, *ῶ, f. ὠσω*, to reduce to ashes.

Τεχθεις, *1. aor. p. of τίκτω*.

ΤΕ'ΧΝΗ, *ης*, *f.* art, skill, artifice (hence *TECHNICAL*); hence

Τεχνίτης, *ου*, *m.* an artificer.

Τῆ, *dat. fem. of ὁ*.

ΤΗ'ΚΩ, *f. ξω*, to melt.

Τῆλε, *adv.* far off; *prep. with gen.* far from. Hence, with *σκοπέω*, TELE-scope; with *γράφω*, TELE-gram.*

* TELE-gram.] A warm controversy having recently been carried on respecting the legitimacy of the formation of the word *TELEGRAM*—now universally substituted for *telegraphic despatch*—and the case in favour of the genuineness of that new coinage having scarcely been adequately stated, it may not be out of place here to develop the arguments which, in the present editor's view, set the question at rest.

On looking cursorily at the point, it might be supposed that in the same manner as *anagram*, *diagram*, and *epigram*, are combinations of *ἀνά*, *διὰ*, and *ἐπί*, with the verbal noun *γράμμα*—

Τηλικ-ούτος, καύτη, κούτο (declined like *ούτος*, but omitting *τ* from the cases of *ούτος* which begin

formed from the perfect passive of *γράφω*, and indicating the writing or linear drawing produced by the action of the verb—so *telegram* might be constructed with *τῆλε*. But the opponents of the word *telegram* object, that such formations are legitimate only where the first part of the compound word is a preposition uniting with *γράφω* to form the compound verbs *ἀναγράφω*, *διαγράφω*, etc.; whereas the combination *τηλεγράφω* neither actually exists, nor is admissible by analogy. If, they say, the adverb *τῆλε* be combined with the root *γραφ*, the compound must assume the form *τηλεγραφέω*; and the verbal noun would be *τηλεγράφημα*, from which no other English word could be derived than *telegrapheme*.

Undoubtedly, excepting when it is compounded with prepositions, the baryton *γράφω* in composition assumes the form *-γραφέω* or *-γραφῶ*. On that principle are or would be formed *χειρο-γραφέω*, *όλο-γραφέω*, *μονο-γραφέω*, *παρλληλο-γραφέω*, etc.; and those who think *telegram* an unjustifiable innovation insist: (1.) that, similarly, *τηλε-γραφέω* would be the correct formation; and (2.) that, if it is so, the derivative in question must necessarily be *telegrapheme*, and not *telegram*.

Both those positions are controvertible.

(1.) In the first place, although *τῆλε* is generally an adverb, it is not always so. The particles to which grammarians have arbitrarily confined the title of *prepositions*, such as *ἀνὰ*, *διὰ*, *κατὰ*, *μετὰ*, and *παρὰ*, are frequently used as adverbs; that is, without governing any case. Hence they fall under the very same category as *τῆλε*, which is a *prepositive particle used—when not a prefix in composition—sometimes with a case which it governs, sometimes without one*. Now this is the only definition which would adequately describe *διὰ*, *ἀνὰ*, etc. In fact, *διὰ*, etc., are, on the one hand, as much adverbs as prepositions; and *τῆλε*, on the other, is as much a preposition as an adverb. Consequently, the Greek having the forms *ἀναγράφω*, *διαγράφω*, etc., there is no reason why *τηλεγράφω* should be “an impossible

with τ), so great; from οὔτος and τηλίκος, so great, which is from ἡλίκος, by prefixing the art. τό.

Τὴν, acc. fem. of ὁ.

ΤΗΡΕΩ, ὦ, f. ἴσω, to keep, observe, preserve, watch,

word." On this first ground, therefore, that τηλε is a preposition, *telegram* is as legitimately formed as *diagram*.

Neither is there anything in the notion which τηλε represents, to take it out of the class of prepositions; but quite the contrary. If παρὰ, *near to*, is a "preposition," why not τηλε, *far from*? Is it because, besides governing a genitive case, τηλε is also used adverbially? Certainly not; for παρὰ is in precisely that predicament.

(2.) But, secondly, even were we to surrender the fact that τηλε answers to the definition of a *preposition*, both formally and substantially, as rigorously as ἀπὸ and παρὰ—and thus to concede that τηλεγράφω, and not τηλεγράφω, would be the correct compound—still *telegram* is justifiable. In relation to supposable verbs in -γράφω, there are participial adjectives, ending in -γραμμος, from which English nouns in -gram in some instances actually are, and in others may analogously be, derived. Exactly as *parallelogram* comes from παραλληλόγραμμος, and *monogram* from μονόγραμμος, although the corresponding verbs would unquestionably be παραλληλογράφω and μονογράφω—so might *telegram* be formed from τηλεγράμμος, similarly related to the (imaginary) verb τηλεγράφω. If *parallelogram* is legitimate, *telegram* is so likewise; and thus we can afford to abandon the first alternative of our dilemma.

One of two conclusions follows:—either (1.) that TELEGRAM is a word as analogically formed as any in the English language; or (2.) that *monogram* and *parallelogram*, although transferred into English direct from the Greek, must be condemned as solecisms, to be replaced by *monographeme* and *parallelographeme*.

To advance such a position as the latter, is virtually to assert that the analogies of the Greek language are better understood by some modern scholars, than they were by the Greeks themselves.

defend. Hence, with ἀήρ, ar-TERIES, by the ancients supposed to be *air-ducts*. But others derive *artery* from αἶρω, as being *raised* by a constant pulsating motion.

Τῆς, *gen. fem. of ὁ*.

Τί, *neut. of τίς interrog., also adverbially, why; but τί, neut. of τίς indef.*

ΤΙΘΗΜΙ, *imperat. τίθει, f. θήσω, 1. aor. ἔθηκα, 2. aor. imperat. θές, inf. 2. aor. θείναι, 1. aor. p. ἐτέθην, perf. τέθεικα, to put, place, lay, lay down, render, ordain. Hence THEME, THESIS, epi-THEΤ.*

ΤΙΚΤΩ, *f. m. τέξομαι, 2. aor. ἔτεκον (from obs. τέκω), to bring forth, generate (generally as a female, but also as a male), cause to exist.*

ΤΙΛΛΩ, *f. ιλῶ, to pluck, pluck out, break off.*

Τιμάω, *ῶ, f. ἴσω, to honour, esteem, treat with honour or favour; and*

Τιμῇ, *ῆς, f. fine, price, honour, dignity, veneration, reward; and*

Τίμιος, *α, ον, costly, honoured (comp. ὡτερος), honorable, estimable, precious; from τίω.*

Τίνα, *acc. or neut. pl. of τίς; but τινὰ acc. or neut. plur. of τίς; and a similar diversity of accent is to be observed in the other cases of τίς and τίς.*

ΤΙΝΑΞΞΩ, *f. ξω, to shake, break through.*

Τίς, *m. and f. n. τί, gen. τίνος, interrogative pronoun, who, which, what, any, why; from*

ΤΙΣ, *m. and f. n. τί, gen. τινός, indefinite pronoun, an enclitic in all its cases, including the Attic forms τοῦ, τῷ, for τινός, τινὶ; any, some, certain, some one,*

any one, something; (with *ἄν* or *ἐάν*) whosoever, whatsoever.

ΤΙΤΡΩ'ΣΚΩ, *f.* *τρώσω* (from *abs.* *τρώω*) to wound, hurt, injure.

ΤΙΩ, *f.* *σω*, to honour, estimate, punish, pay, atone for.

Τὸ, *neut. of* *ὁ*.

ΤΟΓ, an *encl. particle* (joined to adverbs and conjunctions, and having sometimes the force of) although, therefore, but indeed; (after *μέν*) however.

Τοι-γαρ-οὖν, *conj.* therefore, accordingly.

Τοί-νυν, *conj.* therefore.

Τοι-οὔτος, *τοιαύτη*, *τοιοῦτον*, or *τοιοῦτο*, declined in all genders like *οὔτος*, but dropping the initial *τ* of the cases of *οὔτος*. Such, such an one.

Τοῖς, *dat. plur. of* *ὁ*.

ΤΟ'ΔΜΑ, *ης, f.* boldness, daring (generally in a bad sense); hence

Τολμᾶν, *inf. contr. of*

Τολμάω, *ῶ, f.* *ήσω*, to dare, be bold, endure, have confidence in; hence

Τολμητής, *οὔ, m.* a bold or audacious person.

Τομός, *ή, ὄν (comp. -ώτερος)*, sharp, keen; from *τέμνω*.

Τὸν, *acc. of* *ὁ*.

ΤΟ'ΞΟΝ, *ου, n.* a bow to shoot with. Hence is derived *τοξικόν*, poison for smearing arrows; whence, with *λόγος*, *TOXICO*-logy; and, through the Latin, *INTOXICATE*.

Τοπάzion, *ου, n.* a *TOPAZ* or *chrysolite*; *τοπάζω*, from *τόπος*, sometimes signifies *to seek in all places*; whence the name of this stone, from its being in

great demand. Others derive it from the island Topazos.

ΤΌΠΟΣ, ου, *m.* a place, room. Hence TOPICS, i.e. common-places; with **γράφω**, TOPO-graphy; with οὐ, u-TOPIA.

Τοσ-ούτος (*for declension see τοιούτος or τηλικούτος*), so great, so much, so many, as great; from οὗτος and τ-όσος, so great, from ὅσος. See τηλικούτος and τότε.

Τ-ότε, then; from τὸ ὅτε, as it were *the when*; which is, perhaps, similarly, the origin of the word *then*.

Τοῦ, *gen. of ὁ*.

Τοῦναντίον for τὸ ἐναντίον, on the contrary; from ἐναντι-
Τοὺς, *acc. plur. of ὁ*.

Τούτου, *gen.* and τοῦτο or (before a vowel) τοῦτ', *neut. of οὗτος*.

ΤΡΑΪΓΟΣ, ου, *m.* a he-goat. Hence with ἀοιδή, TRAG-edy, a performance for which originally a goat was the prize.

ΤΡΑΪΕΖΑ, ης, *f.* a table. Hence TRAPEZIUM.

Τραῦμα, τος, *n.* a wound; from τιτρώσχω. Hence TRAUMATIC, a term applied to tetanus arising from a wound.

ΤΡΑΪΧΛΟΣ, ου, *m.* the neck.

ΤΡΑΧΥΪΣ, εἰα, ὤ, rough, rugged. Hence TRACHEA.

ΤΡΕΙΪΣ, *m. and f. n.* τρία, *gen.* τριῶν, *dat.* τρισὶ, three.

Akin to THREE. Hence, with βραχὺς, TRI-brach; with γωνία and μέτρον, TRI-gono-metry.

Τρέμω, *f.* ᾠ. to tremble, fear; from τρέω.

ΤΡΕΪΠΩ, *f.* ψω, to turn.

ΤΡΕΪΦΩ, *f.* θρέψω, *perf.* τέτρεφα, *perf. p.* τέθραμμαι, to

nourish, bring up. Hence (*with a neg.*) a-TROPHY, hyper-TROPHY.

ΤΡΕΨΩ, *f.* θρέξω, *perf.* δεδράμηκα (from obs. δραμέω)
2. *aor.* ἔδραμον (from obs. δρέμω), to run. Hence,
with ἵππος, Hippo-DROME.

ΤΡΕΩ, *f.* έσω, to tremble, fear.

Τρῖα, *neut. of* τρεῖς.

ΤΡΙΒΩ, *f.* ψω, to rub, bruise, break, exercise, vex,
wear out.

ΤΡΙΖΩ, *f.* σω, to creak, make the noise of grinding or
gnashing the teeth.

Τρίς, *adv.* thrice; and

Τρισί, *dat. plur.* from τρεῖς; whence

Τρίστογον, *ou, n.* the third floor or story; from στεγή.

Τρίτος, *η, on*, third; from τρεῖς.

Τρίχα, *acc. sing.* and **τριχῶν**, *gen. plur. of* τρίξ.

Τρόπος, *ou, m.* a turning, mode, manner; from τρέπω.

Hence TROPIC, TROPE, TROPHY; and, with ἥλιος,
helio-TROPE.

Τροφή, *ης, f.* nourishment, nutriment, instruction; and

Τροφός, *ου, f.* a nurse; from τρέφω.

ΤΡΥΒΑΙΟΝ, *ou, n.* a dish.

Τρυγᾶω, *ω, f.* ἥσω, to cut down, gather in the vintage; from

ΤΡΥΓΗ, *ης, f.* wheat, corn, fruit, vintage.

Τρυγῶν, *όνος, m. and f.* a turtle-dove; from

ΤΡΥΖΩ, *defect.* to murmur, coo as a dove.

ΤΡΥΠΑ, *ης, f.* a hole; hence

Τρύπημα, *τος, n.* a hole, eye of a needle.

Τρυφή, *ης, f.* enervating or delicate living, luxury; from
θρύπτω.

Τροάς, *δος, f.* Troas.

ΤΡΩΓΩ, *f.* ξω, to eat, gnaw, cranch.

ΤΥΓΧΑΪΝΩ, *f. m.* τεύξομαι, 2. *aor.* ἔτυχον (from *obs.* τεύχω); *perf. p.* τέτυγμαι; also *fut.* τυχήσω (from *obs.* τυχέω); to happen to be, happen on, meet, reach, attain, obtain; 2. *aor. part. as adj.* ordinary.

ΤΥΛΟΣ, *ου, m.* callous flesh, a wooden nail.

Τύπος, *ου, m.* an impression, model, example, print, TYPE, figure, emblem, rule, contents (of a letter); from

ΤΥΠΤΩ, *f. ψω*, to strike, strike off, smite, punish.

Τυρβάζω, *f. σω*, to make a disturbance; *mid.* to be in trouble, be disquieted; from σύρβη or τύρβη.

Τύρος, *ου, m.* the city of Tyre.

ΤΥΦΛΟΣ; ἢ, ὄν, blind.

ΤΥΦΩ, *f. θύψω*, to raise a smoke, stupefy, smoulder, kindle. Hence, from τυφός, stupor from fever, TYPHUS.

Τυφωνικός, ἢ, ὄν, tempestuous; from τυφών, a hurricane; from τύφω.

Τυχικός, οὐ, *m.* Tychicus, a man's name.

Τυχών, *part. 2. aor. of τυγχάνω.*

Τῷ, *dat. and τῶν, gen. pl. of ὁ.*

ΤΑΪΚΙΝΘΟΣ, *ου, m.* the flower HYACINTH; a gem resembling it in colour.

Τάλλινος, *η, ον*, made of glass; from

ΤΑΛΟΣ, *ου, m.* glass.

Τβρίζω, *f. σω*, to insult, outrage, treat contumeliously, or injuriously; from

ΤΒΡΙΣ, *εως, f.* insult, injury (hence HYBRID); hence

Τβριστής, οὐ, *m.* a contumelious or injurious person.

ῥυαίνω, *f. ανῶ*, to be in good health, sound in faith, pure; from

ῥυγιῆς, *έος, contr. οὖς, m. and f., n. ές*, healthy, sound, pure. Hence **HYGIENE**, the science of preserving health.

ῥυπός, *δ, δν*, moist, full of sap, green. Hence, with μέτρον, **HYGRO-meter**.

ῥυδατος, *gen. of ῥυδαρ*; whence

ῥυδο-ποτέω, *ῶ, f. ήσω*, to drink water, be a water-drinker; from πίνω.

ῥυδῶ, *defect.* to sing or celebrate.

ῥυδῶν, *ῥυδατος, n.* water. Hence **DROPSY** (formerly written *hydropisy*); with γεννάω, **HYDRO-gen**; with φόβος, **HYDRO-phobia**; with ἱστική, **HYDRO-statics**. Hence also numerous other words beginning with **HYDR-**. Akin to **WATER**.

ῥυττός, *οὐ, m.* rain; from ῥυ.

ῥυττός, *οὐ, m.* a son.

ῥυττός, *ης, f.* matter, material, wood, timber, filth.

Hence, through the Latin *sylva*, **SYLVAN**.

ῥυττός, *pl. and ῥυττός, acc. pl. of ῥυ.*

ῥυττός, *ου, m.* Hymenæus, a man's name.

ῥυττός, *dat. pl. of ῥυ.*

ῥυττός, *ου, m.* a **HYMN**; from ῥυ.

ῥυττός, *gen. pl. of ῥυ.*

ῥυττός, *by apocope for ῥυττός before a vowel.*

ῥυττός-άγω, to bring under, withdraw oneself, go, go away, die.

ῥυττός-ακούω, to listen, obey.

ῥυττός-αντάω, *ῶ, f. ήσω*, to come to meet; from ἀντάω, to mêt; from ἀντί; hence

- 'Τπ-άντησις, *ews*, *f.* meeting.
 'Τπ-άρχω, *f.* ξω, to begin, be present, belong to, be, be in, conduce to; from ἀρχή.
 'ΤΠΕ'Ρ, *prep. with a gen.* upon, above, respecting, for, on account of, in behalf of, instead of, by means of; *with an acc.* above, beyond, greater than, to the end that; (*after a comparative*) than or to; also *adverbially*, more, exceedingly. Hence all words beginning with HYPER-. Akin to UPPER and OVER.
 'Τπερ-αίρω, to lift up or over, *mid.* to exalt oneself above measure, rise, be proud.
 'Τπερ-βολή, ἥς, *f.* passing over, transcendency, excellence, permanence; from βάλλω.
 'Τπερ-εκχύνω, *f.* ύσω, to pour out too much; *mid.* to overflow.
 'Τπερ-έχω, to hold over, be prominent, be superior to, surpass, be supreme.
 'Τπερήφανος, ου, *m. and f.* conspicuous, proud; from ὑπὲρ and φαίνω.
 'Τπερ-οχή, ἥς, *f.* eminence, excellence, superiority, authority; from ὑπερέχω.
 'Τπερῶον, ου, *n.* an upper chamber; for ὑπερώιον; from ὑπέρ. Some take it from ῥον.
 'Τπ-έχω, to put under, be subject or subjected to, undergo.
 'Τπ-ηρέτης, ου, *m.* a rower, attendant, officer, constable, servant, assistant; from ἐρέσσω.
 'Τπῆρχον, 1. *sing.* or 3. *plur. imperf.* of ὑπάρχω.
 'ΤΠΙΝΟΣ, ου, *m.* sleep.
 'ΤΠΟ', *prep., with a gen.* by, from; *with an acc.* under,

in. Hence numerous compound words beginning with **HYPO-**.

***Ἰπόδειγμα**, *τος*, *n.* an image, typical representation, example; from *δείκνυμι*.

***Ἰποδέω**, to bind under or on, bind on the feet; *pass.* to be shod with sandals; hence

***Ἰπόδημα**, *τος*, *n.* a sandal.

***Ἰποκριτής**, *οῦ*, *m.* a personator, actor, dissembler, **HYPOCRITE**; from *ὑποκρίνομαι*, to answer, personate.

***Ἰπομενείτε**, *2. plur. 1. fut. of*

***Ἰπομένω**, to remain behind, sustain, undergo, suffer, endure, persevere.

***Ἰπόμνησις**, *εως*, *f.* remembrance, reminding; from *μνάομαι*.

***Ἰπομονή**, *ῆς*, *f.* patience; from *μένω*.

***Ἰποπνεύσαντος**, *gen. part. 1. aor. of*

***Ἰποπνέω**, to blow gently.

***Ἰποστρέφω**, to return.

***Ἰποταγή**, *ῆς*, *f.* subjection; and

***Ἰποτάγητε**, *2. pl. 2. aor. p.*; from

***Ἰποτάσσω**, to set under, make subordinate, subject; *mid. and pass.* to submit oneself, be subject, obey.

***Ἰς**, *ὕος*, *m. or f.* a hog or sow; the same as *σὺς*, the aspirate being changed into *σ*.

***Ἰσσωπος**, *ου*, *m. Heb.* **HYSSOP**, a plant with a stem about $1\frac{1}{2}$ or 2 feet long.

***Ἰστέρεω**, *ῶ*, *f.* ἴσω, to be behind or deficient, come short, lack; from

***ἸΣΤΕΡΟΣ**, *α*, *ον*, subsequent, future.

***Ἰφ'**, by *apocope* for *ὑπὸ*, before an aspirated vowel.

***ἸΦΑΙΝΩ**, *f. ῶ*, or *ὑφάω*, *ῶ*, to weave; hence

Ῥφαντὸς, ἡ, ὄν, woven.

Ῥψηλὸς, ἡ, ὄν, high, lofty, eminent; from Ῥψος; hence

Ῥψηλο-φρονέω, ὦ, *f.* ἤσω, to have lofty thoughts, be proud or high-minded.

ῬΨΟΣ, εὖς, *n.* height, sublimity; hence

Ῥψύω, ὦ, *f.* ὠσω, to exalt, honour.

ῬΩ, *f.* σω, to rain. Hence HYADES, a constellation.

Φαγεῖν, 2. *aor. inf. of*

ΦΑΓΩ, *f. m.* φάγομαι, 2. *sing.* φάγεσαι, to eat. Hence, with ἄνθρωπος, AnthroPO-PHAGI.

ΦΑΙΝΩ, *f.* ἀνῶ, to bring to light, shine, shew; *pass.* to be visible, appear (hence PHANTOM, PHASE, ePI-PHANY, em-PHYSIS); hence

Φανερόω, ὦ, *f.* ὠσω, to manifest, make known.

ΦΑΡΑΓΞ, γγος, *f.* a valley, precipice, chasm.

Φαρισαῖος, οὐ, *m.* a Pharisee.

Φαρμακεὺς, εὖς, *m.* a preparer of drugs or medicines; from

ΦΑΡΜΑΚΟΝ, οὐ, *n.* a drug, poison. Hence PHAR-
MACY.

ΦΑΤΝΗ, ης, *f.* a manger.

ΦΑΤΥΛΟΣ, η, οὐ, vile, evil, wicked.

ΦΑΩ, *defect.* to shine; also to speak (whence φημι); also to slay.

ΦΕΒΟΜΑΙ, *defect.* to flee from, fear.

ΦΕΓΓΟΣ, εὖς, *n.* splendour, a shining light.

ΦΕΙΔΟΜΑΙ, *f.* σομαι, to spare, forbear, forgive.

Φελόνης, φαιλόνης, or φενόλης, οὐ, *m.* a cloak; from the
Lat. penula.

ΦΕΝΩ, *f.* ὦ, to kill.

ΦΕ'ΡΩ, *f.* ὄσω (from *obs.* ὄω), 1. *aor.* ἤνεγκα, 2. *aor.* ἤνεγκον (from *obs.* ἐνέγκω), *perf. p.* ἐνήνεγκαι, *perf. m.* ἐνήνοχα (from *obs.* ἐνέχω), to bear, tarry, bring, exhibit; *pass.* be borne on, come, be heard, rush. Hence, with *χριστός*, the name Christo-PHER, i.e. carrying Christ; with *σῆμα*, sema-PHORE. Akin to BEAR.

ΦΕΥΓΩ, *f.* ξω, *perf. p.* πέφυγμαι, *perf. m.* πέφευγα, to flee, flee from, shun, escape. Hence, through the Latin *fugio*, FUGITIVE.

ΦΗΜΙ, *ης*, *f.* saying, report, FAME; from

ΦΗΜΙ, *f.* φήσω, 2. *aor.* ἔφην, an *encl.* in the *pres.*, except 2. *sing.*, to say, speak; from φάω. Hence *prophet*.

ΦΘΑΝΩ, *f.* φθάσω (from *primitive* φθάω), 2. *aor.* ἔφθην (as if from φθῆμι), to anticipate, prevent, come first or previously, come suddenly on, happen, acquire.

ΦΘΕΓΓΟΜΑΙ, *f.* ξομαι, to sound, utter. Hence *apophthegm*.

ΦΘΕΙΡΩ, *f.* ερῶ; or φθέω, *f.* ῥσω; or φθίω, *f.* σω; to destroy, corrupt. Hence *phthisis*.

ΦΘόγγος, *ου*, *m.* a sound, voice; from φθέγγομαι. Hence, with *δῖς*, di-PHTHONG. Perhaps akin to TONGUE.

ΦΘΟΝΟΣ, *ου*, *m.* envy.

Φθορά, *ας*, *f.* destruction, corruption; from φθείρω.

ΦΙΑΛΗ, *ης*, *f.* a bowl, cup, VIAL.

Φιλ-ανθρωπία, *ας*, *f.* love of mankind, love toward man, humanity, PHILANTHROPY, benevolence; from *ἑνθρωπος* and *φίλος*; whence

Φιλ-αργυρία, *ας, f.* love of money, avarice; from ἀργυρος.

Φιλέω, ὦ, *f.* ἤσω, to love, delight in, be wont, kiss (hence, with σοφός, PHILO-sophy; also other words beginning with PHIL-); and

Φίλη, *ης, f.* a female friend; from φίλος.

Φιλητὸς, οὐ, *m.* Philetus, a man's name.

Φίλιπποι, *ων, m.* the city Philippi.

Φίλιππος, *ου, m.* Philip.

Φιλο-νεικία, *ας, f.* love of contention, emulation, dispute, striving; from νείκος, and φίλος; whence

Φιλό-ξενος, *ου, m. and f.* kind to strangers, hospitable; from ξένος, and

ΦΙΛΟΣ, *ου, m.* (*irreg. comp.* φιλαίτερος, φίλτερος, and φίλων, and their corresponding *superlatives*), a friend, companion; *adj.* fond of.

ΦΙΜΟΣ, οὐ, *m.* a muzzle; hence

Φιμώω, ὦ, *f.* ὥσω, to muzzle, reduce to silence; *mid. and pass.* to be silent, quiet.

ΦΛΕΓΩ, *f.* ξω, *2. aor.* ἐφλεγον, to burn, be inflamed.

Hence PHLEGM.

ΦΛΕΩ or φλύω or φλύζω, *defect.* to boil over, to be a vain talker.

Φλόξ, γος, *f.* a flame; from φλέγω.

Φοβέω, ὦ, *f.* ἤσω, to terrify; *mid.* to fear, reverence, be pious (hence, with ὕδωρ, hydro-PHOBIA); and

Φόβος, *ου, m.* terror, fear, awe, reverence; from φόβομαι.

ΦΟΙΝΙΞ, *κος, m.* a palm; also the port Phenice.

Φονεὺς, *έως, m.* a man-slayer, murderer; and

Φόνος, *ου, m.* killing, murder; from φένω.

Φορέω, ὦ, *f.* ἦσω, to wear; and

Φορτίον, ου, *n.*, and **φόρτος**, ου, *m.* a burden, cargo; from **φέρω**.

ΦΡΑ΄ΖΩ, *f.* σω, to speak, tell, declare, explain. Hence
PHRASE.

ΦΡΑ΄ΣΣΩ, *f.* ξω, to fence off, obstruct, stop the mouth, reduce to silence. Hence **dia-PHRAGM**.

ΦΡΕΑΡ, τος, *n.* a well, cistern.

ΦΡΗ΄Ν, ενος, *f.* the mind, understanding, præcordia, midriff. Hence **PHRENSY**; with **λόγος**, **PHRENO-**logy.

ΦΡΙΞ, κος, *f.* the roaring or motion of the sea, ripple; hence

Φρίσσω, *f.* ξω, *perf.* πέφρικα, to be rough, shudder, quake for fear.

Φρονέω, ὦ, *f.* ἦσω, to mind, be minded, think, understand, be of opinion, be wise, care for; τὸ **φρονεῖν**, mindfulness; from **φρήν**.

Φρουρέω, ὦ, *f.* ἦσω, to guard, keep guard, preserve, destine for; from **φρουρός**, a guard, from **πρὸ** and **οὔρος** or **όράω**.

ΦΥΑ΄ΣΣΩ, *f.* ξω, to roar, rage.

Φρύγανον, ου, *n.* a branch or dry twig; from

ΦΥ΄ΣΣΩ, or **φρύγω**, to parch, burn.

Φυὲν, *neut. part. 2. aor. p. of φύω*.

Φυλακή, ἡς, *f.* a watch, guard, prison; and

Φύλαξ, κος, *m.* a watch, guard; from

ΦΥΛΑ΄ΣΣΩ, *f.* ξω, to preserve, keep, watch, guard, observe; *mid.* to be on one's guard against, avoid.

Hence **PHYLACTERY**.

ΦΥΛΗ΄, ἡς, *f.* a tribe, family.

ΦΥΛΛΟΝ, ου, *n.* a leaf. Hence, through the Latin *folium*, **FOLIAGE**.

Φύραμα, τος, *n.* a kneaded mass (as of clay, dough, etc.); from *φύράω* or

ΦΥΡΩ, *f.* ω, to mix, knead.

ΦΥΣΑΪΝ, ω, *f.* ήσω, to inflate.

Φυσικός, ή, όν, natural; and

Φυσικώς, *adv.* naturally; from *φύσις*.

Φυσιώω, ω, *f.* ώσω, to inflate, be puffed up; from *φυσάω*.

Φύσις, εως, *f.* nature, instinct, species (hence **PHYSICS**; with *γινώσκω*, **PHYSIO-gnomy**); from

ΦΥΩ or *φύμι*, *f.* σω, 2. *aor.* έφυν, to beget, produce, grow, germinate.

ΦΩΛΕΟΣ, ου, *m.* a hole, lair.

Φωνέω, ω, *f.* ήσω, to call, call out, bid to, summon; from

ΦΩΝΗ, ής, *f.* a voice, sound, noise. Hence, with *σύν*, **sym-PHONY**; **eu-PHONY**.

ΦΩΡ, ός, *m.* a thief. Hence, through the Latin *fur*, **FURTIVE**.

Φώς, τός, *n.* light, enlightenment (hence, with *γράφω*, **PHOTO-graphy**); *contr. for* *φάος*, from *φάω*; hence

Φως-φόρος, ου, *m. and f.* bringing light; *subst.* the dawn; Lucifer, the morning-star (hence **PHOSPHORUS**), from *φέρω*.

Φωτεινός, ή, όν, light, full of light, illuminated; from *φώς*.

ΧΑΙΝΩ, *f.* ανώ, to yawn, gape.

ΧΑΙΡΩ, *f.* αρώ, to rejoice, be in health; *imperat.* χαίρε, hail! God speed.

ΧΑ΄ΛΑΖΑ, *ας*, *f.* hail.

ΧΑΛΛΑ΄Ω, *ῶ*, *f.* ἄσω, to let down, lower.

Χαλεπός, *ή, ὄν*, difficult, dangerous; from

ΧΑΛΕ΄ΠΤΩ, *f.* ψω, to injure, destroy.

Χαλιν-αγωγέω, *ῶ*, *f.* ἥσω, to guide with a bridle, curb;
from ἄγω and

ΧΑΛΙΝΟ΄Σ, *οῦ*, *m.* a bridle.

Χαλκεός, *έως*, *m.* a worker in brass or copper, a smith;
from χαλκός.

Χαλκηδών, *όνος*, *m.* CHALCEDONY, a sort of onyx stone,
so called from the city *Chalcedon*.

ΧΑΛΚΟ΄Σ, *οῦ*, *m.* brass, a piece of brass money, a brazen trumpet.

Χαλῶσι, *3. pl. contr. of χαλάω*.

ΧΑΜΑΓ΄, *adv.* on the ground.

Χαρά, *ας*, *f.* joy; from χαίρω.

Χάραγμα, *τος*, *n.* an engraving or sculpture, a mark cut
or impressed, stamp, sign; and

Χάραξ, *κος*, *m.* a stake, wall, trench, fortification; from

ΧΑΡΑ΄ΣΣΩ, *f.* ξω, to sculpture, excavate, impress, en-
grave. Hence CHARACTER.

Χαρήναι, *2. aor. p. inf. of χαίρω*.

Χάριν, *acc. of χάρις*, used adverbially, for the purpose or
sake of, because of.

ΧΑ΄ΡΙΣ, *τος*, *f.* grace, favour, benevolence, thanks,
thanksgiving, gratitude, joy (hence eu-CHARIST);
hence

Χάρισμα, *τος*, *n.* a gratification, favour, endowment,
miraculous gift.

ΧΑ΄ΡΤΗΣ, *ου*, *m.* paper. Hence CHART, CHARTER,
CARD.

Χάσμα, *τος, n.* a CHASM, gulf; from *χαίνω*.

Χεῖλη, *pl. contr. of*

ΧΕΓΛΟΣ, *εος contr. ους, a* lip, discourse, speech, the sea-shore.

ΧΕΙΜΑ, *τος, n.* winter.

ΧΕΙΡ, *ος, f., dat. pl. χειρὶ*, the hand, power, contrivance. Hence, with *ἔργον*, CHIR-urgeon (by corruption, *surgeon*), the *u* in *chirurgeon* coming from the contraction of *oe* into *ou(=u)* in *χειρὸ-ἔργον*.

Χειρ-αγωγός, *οῦ, m.* one who leads by the hand; from *χείρ* and *ἄγω*.

Χείρων, *ονος, m. and f., n. ov, comp. of κακός*, worse.

Χερσὶ, *dat. pl. of χείρ*.

ΧΕΪΝ, *χύω or χύνω, f. χεύσω, 1. aor. ἔχεα, perf. p. κέχυμαι*, to pour, melt. Hence CHEMIST or chymist.

Also, prefixing the Arabic article *al*, al-CHEMY.

Χήρα, *ας, f.* a widow (*γυνή* being understood); from

ΧΗΡΟΣ, *α, ov*, desolate, widowed.

ΧΘΕΣ, *adv.* yesterday.

ΧΘΩΝ, *ονός, m.* the ground.

Χιλι-αρχος, *ου, m.* a CHILARCH, the governor of 1,000 men, a chief; from *ἀρχή* and *χίλιοι*.

Χιλιάς, *δος, f. subst.* a thousand; from

ΧΙΛΙΟΙ, *αι, a, adj.* a thousand.

ΧΙΤΩΝ, *όνος, m.* a tunic (the inner garment, opposed to *ἱμάτιον*, the outer garment), coat, garment; *pl.* clothes.

ΧΙΩΝ, *όνος, f.* snow.

ΧΛΑΜΥΣ, *δος, f.* a robe, cloak worn by soldiers; especially the general's cloak.

Χλευάζω, *f. σω*, to laugh; scoff, deride; from

ΧΛΕΤΗ, *ης, f.* laughter.

ΧΛΙΑΓΝΩ, *f. ανῶ*, to warm; hence

Χλιαρὸς, ἂ, ὄν, warm, lukewarm.

Χλωρὸς, ἂ, ὄν, green, pale, livid; from

ΧΛΟΑ, *ας, f.* grass.

ΧΟΓΝΙΞ, *κος, f.* a dry measure, containing about a pint and a half.

ΧΟΓΡΟΣ, *ου, m.* a hog, swine.

ΧΟΛΗ, *ης, f.* bile, gall, bitterness, poison. Hence **CHOLER**; with *μέλας*, melan-**CHOLY**.

Χοραζίν, *indecl. n.* the city of Chorazin.

Χορ-ηγέω, ῶ, f. ήσω, to lead or defray the cost of a chorus; take the lead, supply the cost of anything, furnish, minister; from *ἄγω*, and

ΧΟΡΟΣ, *οὔ, m.* a dance, choral dance, **CHORUS**, **CHOIR**, troop.

Χορτάζω, f. σω, to feed on, graze, satisfy with food, satisfy; from

ΧΟΡΤΟΣ, *ου, m.* hay, fodder, grass, herbage, blade of corn.

ΧΡΑΪΩ, *ῶ, f. ήσω*, to lend; *mid.* to borrow, use.

ΧΡΕΙΑ, *ας, f.* use, advantage, want, need, necessity.

ΧΡΕΟΣ, *εος, contr. ους*, a debt, loan, fate (*i.e.* the *debt* of nature), duty, a thing, a cause, necessity, utility, an oracle; hence

Χρε-ωφειλέτης, ου, m. a debtor; from *ὀφείλω*.

Χρή, f. χρήσει, impers. it is proper, necessary, requisite, it is becoming, it ought; from *χρεία*.

ΧΡΗΜΑ, *τος, n.* a thing; *pl.* money, wealth; from *χράομαι*, to use; hence

Χρηματίζω, f. σω, to transact business, give audience,

impart divine warning; *pass. and mid.* to receive a divine warning, be warned of God, be called or entitled; hence

Χρηματισμός, *οὐ, m.* the response of an oracle, a divine warning.

Χρηστεύομαι, *f. σομαι*, to be obliging, kind; from

Χρηστός, *ἡ, ὄν*, useful, agreeable, kind, virtuous; from *χράομαι*; hence

Χρηστότης, *ητος*, *f.* goodness, kindness, beneficence.

Χριστός, *οὐ, m.* anointed, CHRIST; from

ΧΡΙΩ, *f. σω*, to anoint, consecrate as priest or king.

ΧΡΟΑ, *as, f.* colour, surface, skin. Hence, with *a neg.* **a-CHROMATIC.**

Χρονίζω, *f. σω*, to delay; from

ΧΡΟΝΟΣ, *ου, m.* time. Hence CHRONICLES; with *λόγος*, CHRONO-logy.

Χρυσᾶ, *neut. plur. cont. of*

Χρύσεος, *έα, εον, contr. οὐς, ἡ, οὖν*, golden; and

Χρυσόν, *ου, n.* gold; from *χρυσός*; whence

Χρυσό-λίθος, *ου, m.* a CHRYSOLITE, a gem of a gold colour, a topaz; from *λίθος*.

Χρυσο-πράσος, *ου, m.* a CHRYSOPRASE, a gem of a greenish colour like a leek; from *πράσον* and *χρυσός*.

Χρυσόν, *ου, n.* gold; from

ΧΡΥΣΟΣ, *οὐ, m.* gold. Hence CHRYSALIS.

Χρυσού, *gen. contr. and χρυσοῦν, acc. contr. of χρύσεος.*

Χρῶ, *2. sing. imperat. contr. of χράομαι.*

Χρῶς, *τὸς, f.* the skin, the body; from *χρόα*.

ΧΗΛΟΣ, *ἡ, ὄν*, lame, mutilated, weak.

Χώρα, *as, f.* place, district, country, land; from *χῶρος*.

ΧΩΡΕΩ, *ῶ, f. ἤσω*, to go, walk, contain, admit, receive,

understand, proceed, succeed, retreat, depart, put asunder. Hence ana-CHORET, by corruption *anchorite*.

Χωρίζω, *f. σω*, to separate; from *χωρίς*.

Χωρίον, *ov, n.* a piece of ground, place, farm, estate; from *χωρος*.

ΧΩΡΙΣ, *adv.* apart, without, besides, unless, by itself.

ΧΩΡΟΣ, *ov, m.* a place, space, field, farm; also *Caurus* or *Corus*, the north-west wind, or the quarter from which it blows.

ΨΑΛΛΩ, *f. αλῶ, perf. m.* sometimes *ἐψαλα*, to touch, play on a stringed instrument, sing, make melody, celebrate; hence

Ψαλμός, *ov, m.* a PSALM.

ΨΑΜΜΟΣ, *ov, m.* sand.

ΨΑΛΩ, *f. ἴσω*, to scrape, clean, plane; also to reduce to particles; also to touch, reach. Hence, with *πάλιν*, palim-PSEST.

Ψευδο-αδελφός, *ov, m.* a false brother; from *ἀδελφός*; and **Ψευδής**, *έος, cont. ovς, m. and f.* false, lying; from *ψεύδω*; hence

Ψευδο-μάρτυρ, *os, m.* a false witness; and

Ψευδο-πρόφητης, *ov, m.* a false prophet.

ΨΕΥΔΩ, *f. σω*, to deceive; *mid.* to lie. Hence PSEUDO-science, and other combinations beginning with *pseudo*.

Ψηλαφάω, *ω, f. ἴσω*, to touch, feel, grope for; from *ψάω* and *ἀφή touch*, from *ἤφον* Ion. *ἄφον* 2. *aor. of ἄπτω*.

Ψηλαφήσειαν, 3 plur. *Acol. opt. 1. aor. of ψηλαφάω*.

Ψηφίζω, *f. σω*, to count, calculate; from

ΨΗΦΟΣ, *ov, m.* a pebble or bean for voting, suffrage.

ΨΙΘΥΡΟΣ, *ov, m.* a whisper (derived by *onomatopœia*, from the sound of whispering); hence

Ψιθυριστής, *ov, m.* a whisperer, backbiter.

ΨΙΧΑ, *χός, f.* a particle or crumb; hence

Ψιχλον, ου, *m. dimin.* a small bit or crumb.

ΨΥΧΗ, ἥς, *f.* the soul, life, a man. Hence, with λόγος, PSYCHO-logy; also met-em-PSYCHOSIS.

Ψυχος, εος, *n. subst.* cold; and

Ψυχρὸς, ἂ, ὄν, *adj.* cold; from

ΨΥΧΩ, *f. ξω, 2. aor. ἔψυχον*, to breathe, cool, dry; *mid. or pass.* to grow cold.

Ψωμίζω, *f. σω*, to feed by putting bits in the mouth supply food to; from

ΨΩΜΟΣ, οὔ, *m.* a mouthful; hence

Ψωμιον, ου, *dimin.* a bit, mouthful.

Ψάω, *f. ξω*, to break in pieces; from ψάω.

Ω, the last letter of the alphabet, used metaphorically to signify *the last*. See Α.

Ω, *interj.* O!

Ω *subj. of εἰμι*.

ὦ, *dat. of ὅς*.

ὧδε, *adv.* here, hither; from ὅδε.

ὦδῃ, ἥς, *f.* a song, ODE (hence pros-ODY); from ᾄδω. See καθαρωδός.

ὠθεῖν, ὦ, *f. ὠθήσω* and ὤσω (as if from ὠθω), to push. Hence, with ἐξ and ἐνδον, within, ex-OSMOSE and end-OSMOSE the passage of fluids through pores *from or into* a body.

ὠκοδόμητο, 3. *sing. plur. p. of οἰκοδομέω*.

ὠμεν, *plur. subj. of εἰμι*.

ὠμος, ου, *m.* the shoulder.

ὠμοσα, 1. *aor of δμνυμι*.

ὠν, *part. of εἰμι*. From *gen. ὄντος* comes, with λόγος, ONTO-logy.

ὠν, *gen. pl. of ὅς*.

ὠνεόμαι, οὔμαι, *f. ἴσονται*, to buy.

ὠόν, οὔ, *n.* an egg. Hence by inserting the digamma, Lat. *ovum*, an egg; whence OVAL.

ἸΟΝ, *ou, n.* the upper part of a house.

ἸΠΑ, *as, f.* care, regard. Hence, with πύλη, the pyl-
ORUS.

ἸΠΑ, *as, f.* time, an HOUR. Hence, with σκοπέω,
HORO-scope.

ἸΠΤῚ or ὠρύομαι, *f. σομαι*, to howl or roar; properly
said of dogs, wolves, or lions.

Ἰρχήσασθε, *2. plur. 1 aor. of ὀρχέομαι*.

ἸΣ, *adv.* so, as, as it were, how, when, thus, about,
since, namely; *with a superl. adj. or adv. it signifies*
as as possible; as, ὥς τάχιστα, as quickly
as possible. In this sense it is equivalent to the
Lat. *quàm*, in such phrases as "*quàm celerrimè*,"
"*quàm maximè*," etc.

Ἰσαννά, *indecl.* Hosanna! a Hebrew interjection or
exclamation of prayer or blessing.

Ἰς-αὐτως, *adv.* thus, likewise; from αὐτως, in the same
manner, from αὐτός.

Ἰς-εἰ, *adv.* as if, as, as it were, about.

Ἰσι, *3. pl. subj. of εἰμί*.

Ἰσὶ or ὥσιν, *dat. pl. of οὗς*.

Ἰσ-περ, *adv.* even as, as, as it were.

Ἰς-τε, so as to, so that, in order to, therefore; (after
οὕτω or οὕτως) that.

Ἰτα, *acc. of οὗς*; whence

Ἰτίον, *ou, n. dimin.* an ear.

Ἰφείλε, *3. sing. imperf. of ὀφείλω*.

ἸΦΕΛΕῖΝ, ὦ, *f. ἦσω*, to assist, profit, be useful to.

Ἰφθι, *3. sing. 1. aor. p. of ὀπτομαι*.

Ἰψ, ὠπός, *m.* the eye, face, countenance (hence, with
κύκλος, Cycl-OPS); from ὀπτομαι.

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